

A NEW
HERBALL

TURNER

1551-62







6380/0/2

6380 (1)

1120 (1)

A copy of this work in the Stour Library sold for
£4.1. 6d. Sunday. Feb 8. 1845. It is described as
"Dr. Turner's Herbal corrected and enlarged with the
this part. printed books of the Bath of Baeth in Lymington
printed in 1861. Double plate edition. 1861."

J. P. Boyce

6380 (I)	AI (Title Page)	wanting
638I (I) part I	AI (Title Page) A3, A4 (blank)	G6, Ff4 (blank) wanting
		U2 and X3 defective.
638I (I) part 2	AI (Title Page)	and D6 (blank) wanting.
II20 (3)	h I - 4	wanting. (h4 blank).

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1. W^m Turner A new Herbal Vol 1 (1551)

Wanting Tp-supplied in photocopy

2. W^m Turner [A new Herbal Vol 2]

The seconde parte of William Turner's

Herball... also a booke of the bath. (1562)

Wanting: (Part 1) Tp. A₃ A₄ (blank) G₆. Ff₄ (blank). U₂ & X₃ defective;

(Part 2) Tp, D₆. - supplied in photocopy

3. H. Brunschwig. A most excellent and perfect
herbale Spothearie (1561)

Wanting: h₁₋₄ - supplied in photocopy

we;

Small, light-colored, irregularly shaped object, possibly a piece of paper or a small stone, resting on a dark surface.

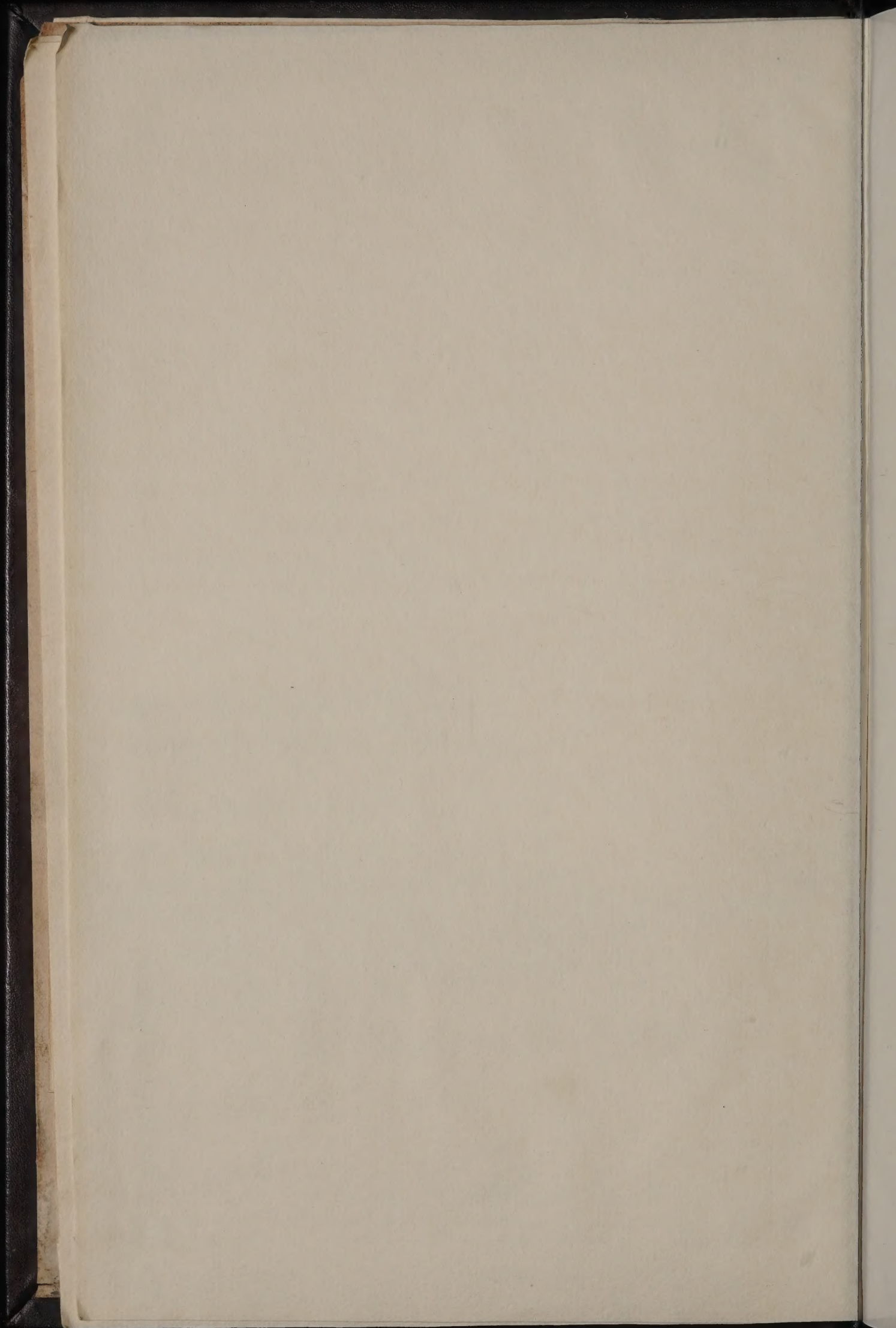
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1871-1872

1873-1874

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1877-1878

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The seconde parte of William Turners herball/ wherein are conteyned the names of herbes in Greke/Latin/Duche/ Frenche / and in the Apothecaries Latin/and somtyme in Italiane / wyth the vertues of the same herbes wyth diuerse confutations of no small errours/that men of no small learning haue committed in the intreatinge of herbes of late yeares.

Here vnto is ioyned also a booke of the bath of Baeth in Englande/and of the vertues of the same wyth diuerse other bathes moste holsum and effectuell/ both in Almany and Englande/ set furth by William Turner Doctor of Physic.



Imprinted at Colen by Arnold Birckman.
In the yeare of our Loide M. D. LXXJ.

Cum Gratia & Privilegio Reg. Maiest.

*Note. The book
of the Bath of Baeth
is in the library
of the Hon. Henry 8th*

4892 (2)



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To the right honorable and
his verie good Lorde Syr Thomas Wentworth
knight/ lorde Wentworth/ William Turner
wiffheth helth and increase and conti-
nuance in all kindes of vertue
and Godlines.



It is not vnknowne vnto a great sorte of the that
haue ben desirous to know the natures and pro-
perties of herbes in England/ and therefore haue
red the first parte of my herball: that I promised
to write and set furth the second parte also as sone
as I could get any conuenient leasure and helpe
thereto. Which promise I haue now performed/
and haue set oute the seconde parte of my herball/
where I intreat of herbes as I did in the former
parte/ and also examin at large and do confute (for the quantite of the lear-
ning that God hath geuen me) the errours of them / whiche haue writen
of late/ and haue notably erred / and stisly haue defended their errours.
But som/ I am sure/ will arise which will not allow my long disputations
and confutations/ but will say that it had ben inough for me/ only to haue
simply shewed my minde/ and not to haue ben so longe and laborum in
such maters. Other/ as certayn dark doctores/ not bullati / but boletarii/
whiche suddenly/ lyke todestolles stert by Phisicioness within two or thre
yeares study/ will mislike thys my boke/ as they haue misliked before my
first parte/ because it is no greater: for they are so earnest in practisinge at
the first day for money/ that they will spare no tyme vpon the study of Di-
oscorides/ Galene/ and Pliny: whereby they might profite in knowledge
of thinges them selues/ and also teach other: and therfore when as in all
theyr liues they neuer haue found agayn the knowledge of one lost herb/
tre/ fishe/ byrde/ beaste/ or metall/ will with great arrogancie and lofty loo-
kes dispise other mennis short bookes/ requiringe of them muche greater
volumes/ when as they for all their knowledge in worde toynded with ve-
ry smal knowledge of thinges/ nether for lack of learning ca nether write
long nor shorte bookes/ nether for getting of mony will gyue any iust la-
bor at all to learne to write any good thinges theselues. Other perchance
will require / that I shoulde haue at the first set out my booke in Latin/
that they that I haue disputed withall/ might haue ben able to haue an-
swered for themselves in such poyntes as they are charged to erre in. To
them that would haue only the mater simply told without any further ex-
aminacion and confutation of the errours that haue ben committed a-
gaynst the knowledge of herbes/ that I write of: I answere that I write
not only this booke for vnlearned men/ that as they care but littel for the
truth

THE PREFACE.

truth/so can small skill of disputationes which are ordered for the defense of the truth/but also for lerned men/as surgeanes/apothecaries/and som Physicioness led away from the truth by the writings of them/whom I go about to cōfute/had as much nede to haue the errors that they haue dronke in/to be pulled out by disputationes/as the simple sorte haue nede only of the matter playnly tolde without any disputation at all. Therefore seying that both the simple writing of the matter is necessary/and the disputationes are necessary also/I am no more worthy blame for writing in one booke in som places simply the vertues and descriptiones of herbes/and in other places of the same disputationes and confutationes of errors/then the poore man is which bringeth an hole shepe to the market when as the clothier wold only by the wol/the glouers only the skin/and the inkeeper the fleshe. To them that cōpleyne of the shortnes of the boke/I answer/ if they be doctors and learned men/let them write longer bookes and amend my shortnes with their long and great bookes. If they be riche and vnlernd welthy men/that compleyn of the shortnes: let them command their scolares/to whom they haue gyuen their exhibition ether in England or beyond the Sea/to write greater bookes. For it is shame for them/to require so much of me and other learned men/and to giue so litle as they do for the mayntenance of scolares and learned men. To the that woulde that I should haue writē in Latin:I answer/ that as I am naturally bounde/I haue first set out my boke of herbes in Englishe for the profit of my contremen: And if they that thinke that I ought to haue writen in Latin/ iudge that it were better to let them by and by in Latin for the profit of strangers: let them ether translate them their selues out of Englishe in to Latin/or ellis let them provide som good translator of their cosse/vntill I can haue leasure to that my selfe. And in the meane season it semeth to me/ that I haue in this case nothinge offended/except Tragus/Rembertus/and Batthiolus/honest and learned men haue also offended/wherof the first wrote/in hygh Duch his Herbari/the second first in low Duch/and afterward in French his Herball/the thyrd in Italian: and yet som of these haue not translated their bookes into Latin as yet/ and other haue not translated in a longe time after their first workes into Latin. Now wher that I haue answered these idle ouerseers baynfautfinders in certayn poyntes/whych seme to lye most open agaynst the accusationes of them and suche lyke/I thinke it mete to seke som patrone and defender of my boke agaynst other fautfinders/ and also if it were any worthy present for any noble mā to giue it vnto som that were most worthy to haue it for the benefittes that he or his haue bestowed vpon me. Seking long for a Noble patron no small tyme/I coulde find no man so fit to be chosen a patron for it/as youre Lordship/not only because ye are a noble man/and of a good auncient house/but also for that ye haue suche learninge ioyned with your nobilitie/that I know no man of your degre that hath the like/whether a man requireth an exact knowledge in mannis learning or a wondrous full sight and iudgement in holy scripture. Wherein many can beare witnes/that ye are so well exercised that a man wold thinke that ye had done almost nothinge ellis from your
ten.

THE PREFACE.

tender peares/ but studied the scripture. And who hath deserued better to
haue my booke of herbes to be giuen to him/ then he / whose father with
his yearly exhibition did helpe me/ beyng student in Cambridge of Phy-
siks and philosophy. wherby with some further help and study am com-
med to this pore knowledge of herbes & other simples that I nowe haue.
wherfore I dedicat vnto you this my litle boke/ desyring you to defende
it against the enuious euil speakers/ which can allow nothing/ but it that
they do their selues: And the same I giue vnto your Lordship / be-
seching to take it in the stede of a better thyng/ and for a token
of my good will toward you/ and all your fathers hous-
hold/ which thing if ye do/ as soun as I shall haue
conuenient lesure / ye shall haue the third
and last parte of my herball also.

Almighty God kepe you
and all youre.

Amen.

VNTO THE READER.

The fautes committed in the printing of this booke/ are in the
ende of the booke/ which I would thou should correct/
before thou shall begin to rede my booke.

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FINIS

The first part of the book is a treatise on the nature of the human mind, and the faculties thereof. It is divided into three books. The first book contains the general principles of the mind, and the faculties thereof. The second book contains the particular faculties of the mind, and the faculties thereof. The third book contains the faculties of the mind, and the faculties thereof.

The properties, effects, and uses of the human mind.

The human mind is a faculty of the soul, which is the principle of life and motion. It is the faculty which receives impressions from the senses, and which is the source of all our knowledge and actions. The human mind is a faculty of the soul, which is the principle of life and motion. It is the faculty which receives impressions from the senses, and which is the source of all our knowledge and actions.

The faculties of the human mind.

The faculties of the human mind are the powers which enable it to receive impressions from the senses, and to form ideas and judgments. These faculties are the senses, the imagination, the memory, the reason, and the will. The faculties of the human mind are the powers which enable it to receive impressions from the senses, and to form ideas and judgments.

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Fagus is named in Greke *Phagos* / in Dutch *eim Buchbaui* / in frenche *fau*. Fagus is thus described of Pliny: The nut of a Beche tree beyng lyke vnto kynuels / is enclosed in a three cornerd skyn or huske / the leafe is thyn and excedyng lyght / lyke vnto an aspe or poplere / it werith yelowre berpe half telye / & ofte tymes it byngethe furthe in the myddes in the vpper parte a lytle grene berpe / sharpe in the toppe / the nuttes are verpe swete. Thus his

desyre greatlye to eate of the beche nut / and myse eate gladlye of the same. Thus muche dothe Pliny wyte of the description of a beche tree / Virgil in his Egloges maketh beche tree to haue a great and a broade toppe / whiche maketh suche a greate shadowe / that bothe men and bestes maye be defended therbye frome the heate of the sonne: whiche thinge we see to be true by daylye experience / and specyallye in greate olde Beches.

The propertyes, vse, and commodytes of the beche tree.



Dioscorides wyrteth that the leaues of the oke & the beche tree and of suche other lyke brused and broken are good for softe swellinges / and to strengthen those partes that are weake. The leaues of the beche tree / are good to be chowed for the dyscase of the gummies / and the lypes. The powdre burned of the beche nut / is good wythe honye for a skalde & a skurpe head / when the heare goethe of / if it be layde to. Pliny rekenyth the same good for the stone. Galadadius writith that the beche tree is good tymbre / if it be kepte drye / but that it is sone rotten / if it be in moysture or in weate places / in Virgilles tyme men vsed muche to make cuppes of the beche tree as a man maye gather by his Egloges.

Of the herbe Ferula.



Ferula is called in Greke *narthex* / but howe that it is named in Englishe / as yet I can not tell / for I neuer sawe it in Englande / but in Germanie in diuers places. It maye be named in Englishe herbe ferula / or fenell grante / because it is lyke fenell / but a great deale higher and larger in all partes then fenell is.

Ferula byngith furthe a stalke of thre cubytes longe / and leaues of fenell / but rougher and broder. I fynde no larger description of ferula in Dioscorides / but Theophrastus describeth it thus: ferula hathe but one stalke / and that full of ioyntes or knees / The leaues and branchis come oute of the ioyntes / one oute of one syde of the ioynte / & another oute of the other syde / as the leaues of the rede do. The leafe is greate / softe / and muche deuyded or iagged / so that it that is next vnto the grounde / dothe muche resemble here. The floure is yelowre / the sede is darke and lyke dyll sede / but greater it is clouen in the toppe / and is deuyded into smale styckes which holde the floures and the sede. The smal branchis want not theyr floures nor sede / but haue bothe as dyll hath. The stalke lasteth but for one yere. It hath but one single roote / and that goeth depe into the grounde.

A The

Of the herbe Ferula.

The vertues of Ferula oute of Dioscorides.



He harte taken oute of the grene ferula / and dronken / is good for the spittinge of blode / for the flire: it is geuen in wyne againste the bytinges of vipers. Thesame put into y nosethylles / stoppith bloode there. The sede dronken is good for the gnawinge of the bellie / if the bodie be anointed therwyth and wyth oyle / it prouoketh sweate. The stalkes / if they be eaten / make the head ake / they are sawced in wyne.

Ferula Herbe Ferula, or Fencigiant.



The vertues of ferula oute of Plinye.



He stalkes of ferula are bled to be eatē / when they are sodden / they are the better takē wyth muste and honie / and so they are good for the stomake / if a man take manye of them: they brede the heade ake / a dramme of the roote dronken in two vnces / and a halfe of wyne / is dronken agaynst serpentes / and the roote is layed to it selfe / so is it good for the gnawinge in the bellye: wyth oyle and vinegre / it is good to stave sweetinge even in agues. The iuyce of ferula taken in the quantyte of a beane / doth stop the bellye. x. graynes of the seed broken / are good to be dronken in wyne to stop blode. The harte or the pythe of the herbe so taken / is good for the same purpose. The nature of Ferula is the forest enemye that can be to Lāpreys / for yf it ones touche them / they dye therwyth.

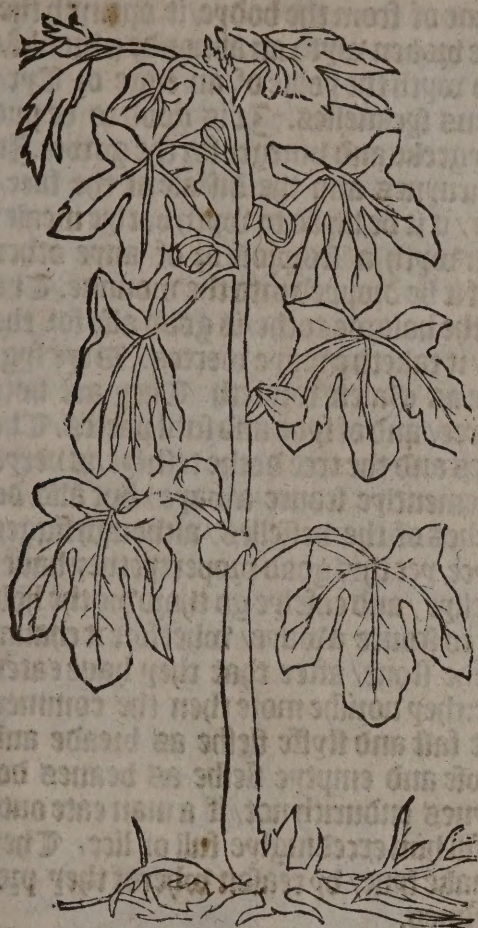
The vertues of Ferula oute of Galen.

The sede of ferula heateth and maketh thyn or subtyll / but it that is within / whiche they cal the marye / the pythe / and the hatte / hath a byndinge nature in it. By reason wherof it is good for the flire and them that spyt blode.

Of the Figge tree.



Ficus is called in Greke syke / in Englishe a figge tree / in Duche / Ein feig bau / in frenche vng figuez. A figge tree is no greate highe tree / for the moste parte / but in some places some are founde as bigge and as high / as a pere tree. The leaues are cut or indentid / and euerye leafe hath thre partes / of the whiche euerye one resemblith a finger. Therfore euerye



euerye figge leafe/ semith as though it had thre fingers. The figge tree is so well knowen/ that it nedith no farther description.

The vertues of the Figge tree.



Newe figges that are ripe/as Dioscorides writeth/hurte the stomake/ and lose the bellye/ but the flure y cometh thereof/ is sone stopped. They prouoke sweat and drawe oute wheles and pockes: they quenche thurst and abate heate/ whē they are drye/ theyr nature is hote/ they nourishe the strength/ but thē they make a man more drie/ & they are good for the bellye/ and are cōtrarye to the runnes or flowinges of the stomacke/ and the bellie. Met Galen wyrtich that the figges both grene and also dried/ loose the bellye. They are verpe good for the throte/ for the wynde pipe/ for the kidnes/ for the bladder/ and for them that are euill colored wyth a longe sycknes/ and for them that

are shorte wynded/ and for them that haue the dropsye/ and for them that haue the fallinge sycknes/ The same made warme/ & dronken wyth Slope/ do purge the breste/ they are good for the coughe/ for the bellye/ & for the olde diseales of the lunges/ The same brused wyth niter & chartan saffron/ & then eaten/ do softē the bellye. The brothe of figges/ is good for the swelled kynells besyde the throte. If a man gargill ther wyth/ they are good to be put in softenyng implaysters/ mixed wyth the barlye meale/ the same brothe is good to be mixed in womans bathes wyth fenugreke/ and sodden barlye. When they are sodden wyth rue/ they are good to be powred in/ agaynst the gnawinge of the bellye. Figges sodden and laide to driue awaye hardnesse/ they softē swellinges behinde the eares/ & other angrye swellinges. They make rype wheles/ called Pains/ speciall ye if there be put vnto them niter aryce/ or lime: if rawe figges be beatē wyth these/ they are of lyke effecte. Wyth the shell of a pomegraned they purge awaye anguaylles & suche harde swellinges: wyth the copperus they heale the runnyng yssues of the legges/ whiche are almoste incurable/ if they be soddē wyth wyne wormwode/ Romane & barlye meale. They are good to be layed vpon them y haue the dropsye/ burnt figges laide one is a playster of ware/ are goode for kybed or mooled heles/ and for ychyniges. The mylk ye iuyce of bothe the wilde and the garden figge: euen as runnyng or chese lope/ maketh mylke runne together into cruddes/ and louseth it that is growen to

Al is gether

Of the Brake or Ferne.

gether/as vinegre: it takyth the skynne of from the bodye/it openyth the
poores/ and losith the bellye. The same broken wyth an almonde & dronke/
openyth the mother. The same layd to wyth the yolke of an egge or Tyr-
rinnicall ware/ byngith downe womens sycknes. It is good to be put
into playsters wyth the floure of fenugreke and vinegre for the goote. It
scowryth awaye lepres/ frekles/ skurynes and the discaise of the face/
scabbes/ & runnyng lozes in the head/ if it be layed to wyth barley meale:
It is good for them that are bytten wyth a scorpion or of anye other
venemens beast/ or of a mad dogge/ if it be dropped into the wounde. The
same receaued in wulle and put into the holowe tothe/ is good also for the
tothe ake. If it be layde to wyth satt/ it taketh awaye wertes. Dye fig-
ges are hote in the fyrste degree fullie as Galen wyrteth. They are hote
in the begynnynge of the seconde degree/ and of fyne and sutil partes. The
figge tree as bothe the iuyce/ the leaues and the tree dothe testifye/ is verpe
hote/ for they do not onely byte or vehementlye scoure awaye/ but also/ do
pull of the skynne/ and open the mouthes of the vesselles/ although figges
wyth other frutes haue some euyl iuyce/ yet this good propertie they haue/
that they go quicklye thorough the bellye/ and easelye go thorow the hole
bodye/ for they haue a notable vertue to scoure awaye/ wherfore it chaun-
seth that they that are greued wyth the stone/ after that they haue eaten
figges boyd oute sande in theyr brine: they noyse more then the commen
sorte of frutes do/ but they make not fast and styffe fleshe as breade and
swynes fleshe do/ but somethynge lowse and emptye fleshe as beanes do.
Figges are wyndye/ but their wyndynes endureth not/ if a man eate oute
of measure of rype figges/ they will fill him exceedinglye full of lice. They
haue vertue to cutt in sondre and to make fyne/ by reason wherof they pro-
uoke a man to stoole and purge the kydnes.

Of the Brake or Ferne.



Filix is called in Greke Pteris/ in Englishe Ferne or a Bra-
ke/ in Duche ein walt farne/ in Frenchefauchier. There are
two kyndes of brakes/ the one kynde is called in Latin Fi-
lix mascula/ & in Greke Pteris/ wythoute anye addicion.
It growyth commenlye vpon stones. It is all full of lytle
winges euen frome the wote. The seconde kynde is called
in Greke Chelypteris/ in Latin Filix femina: this is the commen ferne or
brake whiche the Norther men call a braken/ It hath a thinge lyke a lon-
ge bare stalke/ and the leaues are onelye on the top of that. Dioscorides
wyrtith of the Ferne or Brake thus/ It hath leaues wythout anye stalke or
frute/ whiche leaues comen oute of a thinge lyke a stalke/ and the same is a
cubite highe/ the leaues are manye wayes deuided and full ol branches lyke
fethers. The sauor of it is somewhat rauke/ the roote of it is black/ and that
goeth euen by the ouermoste parte of the grounde. It is also longe/ and
putteth furth manye branches/ the taste therof is somewhat byndynge.
It groweth in montaynes and in stonye places. The female brake
hath leaues lyke vnto the male full of branchis/ hyper from the grounde/
whiche growe not all vpon one herbes synnawe as it were/ as the other
doth

perly Aerbal: 80: O/ the Brake or Ferne.

(3:3:)

Filix.

Ferne or a Brake.



perly
79: 80:

doth / but vpon diuers and manye lytlen synnottes lyke stalkes. This kynde hath manye longe rootes wythen one by an other / whiche beyng somthyng yelow turn toward a black. Some also are founde red. Dioscorides denyeth that the ferne hath anye frute / and therbye that it hath also no seede / but not onelye the opinion of the commen people is / that the ferne hath sede / but also it is the opinion of a Christen Philicion / named Hieronymus Tragus / who doth not onelye saye that Ferne hath sede / but wyrtith that he founde vpon mydsomer euen sede vpon Brakes. I haue taken oute of his herbal his wordes concernynge that matter / & haue translated that into Englishe after this maner folowinge. Although that all they that haue wryten of herbes / haue affyrmed and holden / that the Brake hath nether sede / nor frute / yet haue I dyuers tymes proued the contrarye / whiche thinge I will testefye here in this place / for there sakes that be studentes in the knowledge of herbes / I haue foure yerres together one after an other vpon the vigill of saynt John the Baptiste (whiche we call in Englishe mydsomer euen) soughte for this sede of Brakes vpon the nyghte / & in dede I fownde it earlye in the moornyng before the daye brake / the sede was small blacke and lyke vnto poppye. I gatherid it after this maner: I laide shetes and mollen leaues vnderneath the brakes whiche receyued the sede / that was by shakynge and beatynge broughte oute of the branches and leaues. Manye brakes in some places had no sede at all / but in other pla-

A iij ces

Of the Male Ferne.

tes agayne: a man shall fynde seede in euerye brake/ so that a man maye ge-
ther a hundred oute of one brake alone/ but I went aboute this busynes/
all figures/ coniurynges/ saunters/ charmes/ wythcrafte/ and sozleryes
sett a syde/ takynge wyth me two or thre honest men to bere me cōpanye/
when I soughte this seede/ all the villages aboute/ did shryue wyth housyers
that the people made there/ & sometyne when I soughte the seede/ I fownde
it/ and sometyne I fownde it not. Somtyme I founde muche/ and some-
tyme lytle: but what shoulde be the cause of this diuersyte or what nature
meaneth in this thinge/ surelye I can not tel. Thus farre hath Tragus
wyrtten of the brake seede. But as he hath not tolde wherfore the seede is
good/ euen so haue I no experyence as yet wherfore it is good/ sayynge
that I do gether by no wayne cōiecture/ that in healyng of dyuers grefes/
it is of greater poure and strengthe then ether the roote or leaues be.

The vertues of the male ferne.

The roote of the male ferne dryueth oute the brode wormes of the
bellie/ if yow take it in the quātyte of foure drammes of mede/ other-
wyse called hūnyed water/ but it will worke more effectuallye if ye
take it with xij. graynes of Diagreedy or Scamonye/ or blacke Bellabor/ but
they that receyue this medicine/ had nede to take garlyke before/ and it is
good for them that haue a swelled mylte/ The roote is good to be dronken/
and also to be laide to in playstre wyse for the woundes that are made wyth
an arrowe of reede/ wherof they saye this is the tryall. The ferne will
peryshe/ if ye sett reedes rounde aboute it in good plentye/ And lyke wyse
reede will vāyshe awaye if ye compasse him aboute wyth ferne rounde
aboute. The rootes of the femall ferne taken wyth honye after the maner
of an electuarie/ dryue brode wormes oute of the gutter if they be dronken
wyth wyne/ in the quantyte of thre drammes/ they dryue oute rounde
wormes. They are not good to be geuen vnto women whiche wolde haue
manye children/ nether are they good to go muche durer for women that are
alredye wyth childe. The powdre of them is good to be sprynkled vpon
moyste sores whiche are harde to be couerid wyth a skynne/ and ill to be
healid. It is a good remedye for the neckes of suche beastes as are accus-
med to the yokes/ Somme vse to seth the grene leaues of Brakes wyth
other wortes or pot herbes/ to receaue them to soften their bellie wythall.
The later wyrters do affirme that the iuyce whiche is pressyd oute of a
ferne roote/ laide to wyth the rose water/ or wyth the other colde water/ if ye
can gett no rose water/ is good for all maner of burnynges and skaldynges/
but ye muste two or thre tymes streine the water & powdre together/ and
then it will be slympe/ and then it is perfectiue good for the purposes aboue
reherfed/ when as no other remedye will helpe as men of experyence do tes-
tyfy. This is a maruelous nature that the ferne hath namelye the male/
that if a man cut the roote of it in the myddes/ it will shewe of eche syde a
blacke egle wyth two heades oute of white/ Wyllye also wyrtith/ that if
the roote of the ferne be broken and laide to/ pulleth furth the shener of
a reede that styckith in the fleshe/ and lyke wyse that the roote of the reede
laide to/ pullyth furth to sheuers of a Brake that is in the fleshe.

Of

Of Polipody.

4

Of Polypodys or Vnallferne or Okeferne.

Polipodium Filicula

Polipody or Vnallferne, or Okeferne,



Filicula is called in Greke Polipodiū in Englyshe Polipodium or Vnallferne in Dutch the Engelsaet or engelsutz in frenche Polipode. It groweth in ake trees & in olde walles. It dryeth wythoute bitinge. Dioscorides sayeth Polipodium groweth in mossye walles/ and in olde bodies or bellys of trees/ and specialllye of okes/ it is of a spanne length/ and lyke vnto a ferne/ somethinge roughe/ but not so finelye deuided/ the roothe is full of heares wherein are cōteyned certayne lōge thinges lyke the feet or claspers of a fysh/ called Polipus/ & they are of a thicknes of a mans lytle finge/ grene wythin and somethinge russet.

The vertues of Polipodium oute of Dioscorides.



Polipodiū hath the poure and vertue to purge. It is good to be geuen sodden wyth a henn/ or wyth fishe/ or wyth beetes/ or w̄ mallowes to make a put-

gation. The poudre of a roote myxed wyth mede/ dothe purge coler & steme: it is excedinge good to be laide one those membres that are oute of ioyntes/ and agaynste the chappes or cystes that are in the fingers.

The vertues of Polipodium oute of Mesue.

Polipodiū is the roote of an herbe that groweth byō stones & trees/ whiche the Grecianes call Dendropterū/ & is tree ferne. It groweth byō the stones is full of superfluous/ rawe/ and wyndye moisture/ whiche ouerturneth the stomacke. It is better & groweth byō trees/ & namelie/ suche as bare acetues or masse/ specialllye yf it be great/ lownde/ freshe & well fastened together/ full of knottes wythoute blackyshe redde & grene wythin as fistikes be/ w̄ a swete taste/ astringent/ somethinge bitter and somethinge spicie. It scowreth away grosse & tough humors: it maketh rype & dryeth by. It purgeth the euē from the iointes/ melācholy or grosse/ or to wogh steme. It is good for these causes for all diseases that arysse of melācholy as the quartayne yf it be taken wyth mede/ doder of tyme salt Indian. All maner of wayes it is good for the colike and for the hardnes of the mylt. Polypody drieth & lesseth or thinneth the body. To auoyde that/ that shall not bringe the stomacke to vomitinge/ it must be geuen wyth mede or barley water/ or the hyothe of rassines/ or wyth the broth of cockes/ or hēnes/ or sod-

A iiii. den

for Joynt
of the
hand

Of Fenel.

den wyth whay. It is good to drinke it mixed wyth well sauoringe sede/ and other spycy thinges as anise/ carua/ fenell/ ginger/ and suche lyke that cōforte the lyffe or the naturall power of the stomacke. Polypody can byde lōge sethyng inough. It maye be geuen from ij. drames vnto six. Thus far- mesue/ an vnce & an halfe of our Englishe Polypody will scarcely purge/ som vse to drye the rote/ & to geue a drā of tye powder at the lest for a pur- gatiō/ & bid the patient after it iiii. houres. The styllled water of Polipodiu as Tragus wyrteth/ is good for the quartayne/ for the cowgh/ for y short winde/ against melancholpe/ against greuous and heun dreame/ if it be drō kē certaine cōtynuall dayes together. But I thinke that the wine that y ro tes are soddē in/ & made a lytle swete wyth sugger or hony/ shoulde worke muche better/ for the aboue named purposes/ then y water/ whych of what soeuer herbe it be of/ hath no suche strength as y iuice and broth of the same herbe. Is ther any water better then rose water is/ and hath more strēgh of y rose/ and yet ii. vnces of the iuice of roses/ worketh more in purgynge/ thē xij. of water. wherfore I can not so muche commende the distilled wa ters of herbes as I do the iuice and brothes/ of the same/ wherin the her- bes are sodden.

Of fenel.



Eniculi is called in Greke Marathō/ in Englishe fenel or fenel/ in Duche finchell/ in frenche fenonil. Fenel is a great & a lōge herbe/ somtyme higher then a man/ the stalke is great and full of ioyntes/ y leaues are very lōge and small/ the flour is yelow/ y top is lyke vnto the top of dill/ the sede groweth thick in the top wythout any coueringe/ it is som thinge croked lyke a horne/ the outsyde of it is full of gutters and cresses/ the rout is longe and white.

The properte of Fenell out of Dioscorides.



Fenell/ if the leaues be eaten/ or yf the sede be dronken wyth a pti- same/ filleth weomens papes wyth milke/ y brothe of y toppes of the leaues is good to lay vnto y back/ for the ake in y kidnees/ for it dry ueth furth water. It is good to be drōkē in wine against y bytyng of ser- pentes. It prouoketh floures/ in an age w drōken wyth colde water/ it fla- keth the lothsunnes/ and the heate of the stomacke. The rotes of fenel bro- kē/ and layde to wyth hony/ are good agaynst the bityng of a dogge. The iuice whiche is pressed out of the stalke & leaues/ and dreyed in the sonne/ is put vnto those medicines that clere and bryghe the eyesight. In som places men vse to cut the stalke of fenell/ and to take out of it a iuice like a gumme whiche is verpe good for the eyes

Out of Macer.

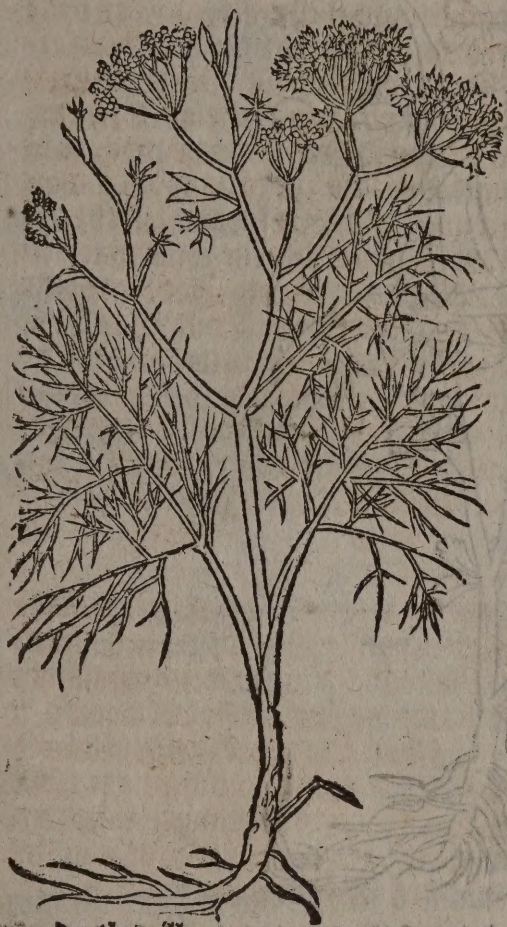


Fenell prouoketh men to the procreation of childer/ the ser- pētes chow this herbe/ and purge and clere theyr eyes ther wyth/ wherof learned mē dyd gather y it shoulde also be good for mans eyes. The iuice of fenell put into a mans eares/ kil- leth the wormes therein/ the vse of fenell wyth wyne is good against the swellynge of the dropsye. It is also good both

Of Fenel.

Peniculus,

Fenell or Fenckell.



gendyeth milke.

for diseases of the liuer and the longes. The broth that the rootes of fenell is sodden in/ wheter it be water or wine/ is good for the diseases of the bladder and kidneys. It dryueth furth water/ if it be layed vpon the belly a litle aboue the priuites. The broth of the rote helpeth yake of the yearde/ if it be therewith bathed. It will do the same put vnto oyle and layde to: leth fenel and vinegar together/ and it will swag any swellinge that cometh sodely by bytynge. The sede stirreth mankind to the procreation of childer. And the same is good for a pleuresy/ and so is y broth of the herbe. Autours wryte that serpentes waxe yonge agayne by tastinge and eatynge of this herbe/ wherfore sum thinke that the vse of the herbe therfore is very mete for aged folke.

to swag
sodden
in
water
or
wine

Out of Aetius.

Fenell is so hote that it may be rekened to be hote in the thyrde degre/ and it drieth in the first degre/ and therfore it en-

Of Fenegreke.



Enium grecum is called in Greke Telis/ in Englishe Fenegreke in Duche Bucks horne/ in freche fenegreke. It groweth in Italy and Germany. This herbe is also called in Greke Keratitis/ y is horned/ aigokeros/ y is gotis horne/ and bonkeros that is cowis horne/ it is also called in latin siliqua/ silicia & silicula. Fenegreke runneth by wyth small lytle braunches & stalkes/ whiche are rede/ y lese is lyke vnto trifoly thre leaved grasse. The flour is lytle & whyte/ the sede is rede/ & it is conteyned in a long cod/ lyke a horne/ the rote is rounde and luthinge longe.

The vertues of Fenegreke out of Dioscorides.



The flour or meale of fenegreke hath power to soften/ & to drine away. The same sodde in mede/ if it be layed to/ is good both against inwarde and outwarde inflamations or burnynges wyth salpeter and

Of Fenegreke.

Fenum Grecum

Fenegreck.



and vineger: it minisheth the milt: the inice of the broth is good for womā's diseases/ if they sit in it and be bathed therewith/ whether the mother is stop ped or is swelled. The broth that it is sodden in/ streyned and layde to the head / purgeth the here & scoureth awaye scurf & the runnyng sore of the heade/ if that the naturall place of conception be harde and streyte (by rea son wherof sum women bringe furth ther childer with great ieperdy) if ye mixe Fenegreke and gosse fat/ and put them together in the conuenient place/ accordynge vnto the discretio of an honest midwyff: enlargeth and softneth it. If it be layde to grene with vineger/ it is good for raw places that haue the skynne of. The broth of it is good agaynst the often vaine desyre of goinge to stole/ and agaynst the stynkinge fylche of the bloody flix. The oyle that is pressed out of it & of myrttilles/ scoureth awaye the starres of the priuitees.

Of Strauberies.



Ragraria is called in Englishe a Strawberye leafe/ whose frute is called in Englishe a strawberry/ & in Latin fragū/ in Duche Erdder/ in frenche fraisie. The strawberry ry neth vpon the grounde/ and hath a litle roughe stalke/ and in the toppe of it growe whyte floures/ after the whych floures be gone/ ther growe berries/ whiche are grene first/ and

Of Fenegreck.

Fragaria

Straunberrie



and afterward rede. The leafe is in-
dētīd / & alwayes thre of them grow
together / & rote is in som place blake
and som place redyshe.

The vertues of Strawberries.



Strawberies leaues ta-
ken in meate / helpeth
thē that are diseased in
the milt / & so doth also
the iuice dronkē wyth
hony. The same is good
to be geuen wyth peper for them that
are short winded. Strawberryes
quenche thirst / and are good for a
cholerike stomack. Ther is a iuice
pressed out of strawberies / whiche
by cōtinuance of tyme encreaseth in
stregh / and that is a present remedy
against the sores and wheales of the
face / & against the blodshotten eyes.
The brothe of the rothe swageth the
heate of the liuer / dronken the mor-
ninge eueninge. Many vse this herbe
to ioyne together grene woundes / to
stoppe laces / and ishewes of women /
to strenghehen the gūmes / & to take

for pynny
- g. fu

away the sores or wheales of the mouth / and the stynkinge of the same. The
frut semeth to haue som warmentes in it / but the leafe is colde.

Of the Ashe tree.



The tre is called in Latin fraxinus / in Greke melia / & is named
in Englishe an ashe tree / in Duche ein Esch baum / in Frēche
frailne: as Theophrastus wryteth there are two kyndes of
ashes / of the whiche the one is verie high & tall / & the wood
of it is whyte / & hath as it were grosse baynes or synewes / &
it is softer / smother / and more curled then the other is. The
other kinde is lower and groweth not so highe / and more roboghe / harder /
and yelower. The leaues are lyke vnto the brodder bay leaues / but they
are sharper and indētīd roundabout the edges / the hole lytle sot stalk / that
all the leaues grow on / is a grene herbishe thinge / and not woodyshe / and
byon that the leaues growe / in a distincte order a small space goinge be-
twene one another / and they grow of eche side of the litle stalke by coples
one ryght ouer agaynst another / after the maner of the sorbe aple tree lea-
ues do grow. The fede of the ashe tre groweth in long thinges like burdes
tōges / whych are called of som wryters euen for that cause / linguauium /
and they are called in Englishe ashe keyes / because they hangh in bunches
after the maner of keyes.

The

Of the herbe called Gallion.

The vertues of the ashe tree.

The inice of the leaues of an ashe tree/ether in oyntment/ or dronken in wyne/ is good against the bitynges of vipers or adders. The ashes that are made of the barke/ layed to wth water/ taked awaye lepers. Sum rekē that the pouder or clippes/ or scrapinges of the wood/ will destroye a man.

Out of the later wryters.



He water y^e is distilled out of the barkes of the ashe tree/ is a singuler remedy agaynst the stone and agaynst the jaundes: The leaues of the ashe sodden in wyne/ and dronken/ are good for them that haue the disease of the mylte/ and of y^e lyuers/ sum do holde that the inice that is pressed out of the ashen leaues/ if it be dronken wyth wyne/ is good to make fatte men leane: but of this thyng as yet I haue no experiens. There be sum also of that opinion/ that they iudge that the continuall drynkinge in an ashen cuppe/ lesseth the mylte as the olde Autors wyte/ that the drynkyng in tamaris doth.

Gallion

Maydens heyre.



Of the herbe called Gallion.



Gallion or Gallion is named in Englishe in the northe countrey Maydens heire/ in Duche vnser lieuen frawē betstro/ in frē

che/ petit muguet. Ther are two kyndes of Gallion/ the greater are the lesse/ the lesse kynde agreeth better wyth the descriptio as here after ye may se. Gallion hath the name of that propertie that it hath in crud- dyng of milke/ it may occupie the place of cheslope/ or a runnyng. Gallio hath a braunche and a leaue very lyke vnto cleuer/ or goosbareth/ & y^e ryght vp/ it hath a small yelow flowre in the toppe/ thick plenteous and well synellynge.

The vertues of Gallion.



He flour is good to laye to burnt places/ it stoppeth the gushinge out of blode/ mēge this herbe wyth a cyr ope or oyn- tment made wyth rose oyle & ware/

and layed in the sonne vntill it ware whyte/ and then it will refreshe them that are wery/ the rotes prouoke men to the naturall office of matrimony.

Of rede

Of Galiopsis.

Of rede Archangell.

 Aliopsis sayth Dioscorides hath a leafe & stalkes in all poyntes like vnto a nettell but smother/whiche yf he be brused/hath a ströge stinking sauor/and it hath a small purpell floure/and it groweth about hedges/and about howses/and ostrymes in gardynes amonge other herbes wythout settinge or sowynge.

The vertues of Galeopsis.

 He leaues/the stalkes/the sede/and the iuice of rede archangell scatter away harde lumps and cancrs/and driue away/and disperse harde wenmes/ & swellinges/ called in Latyn Danos/ and the inflamed swellinges behynde y eares. He must twyse on the day lay the emplaster warme to w vinegre/ and bathe y place wyth y brothe of it. It is very good to laye it to rotyng sores/etynge sores/and to deadly burnynges/called Gangreues.

Of Browme.

 Enista is called in Englishe Browme/in Duché Genist or yfrim/in frêche Eugenet. Many well learned mē haue iudged the busse y we call browme/whiche is called of y Latines Genista/to be Spartio of the Grecianes/ and Plinye y noble cleark wytyng of Genista in the xiiij.booke/ of his naturall stories/in the ix.chapter/ dothoteth wheter Genista be Spartium of the Grecians or no. But if they y of late haue cōfunded Genista wyth Sparto/ and Plini/whiche doubted whether Genista were Spartium or no/had sene both our comen broum that groweth in the fel-des/ and it that groweth only in gardynes/ whiche because it cam from beyonde y Sea/wy cal frêche browme: they would not haue cōfounded thē/ nether Plinye would doubted/whether y one had bene the other or no. The frêche brou/which of late yeres cam to ys out of Spayn/is much taller/then the comen broume is: the twigges are long/ grene/ and smoth/resembling in all thynges a rishe/sayng that in som there appere litle leaues/ & so litle that scarcely they deserue to be called leaues. I thynke that because Dioscorides sawe them so litle & so few/ that he would not call them leaues. The broum which is called in Latin Genista / hath cornered and roughe twigges/euen as the Poete Calphurnius in thys verse witnesseth:

Molle sub hirsuta latus exposuere Genista.

They haue streched furth theyr soft syde vnder the roughe browme.

Then when as our gardin frenche browme is smouth/ it can not be Genista whereof Calphurnius maketh mention. The leaues of the broume are of two sortes/ they that are in the endes/ are very small lyke vnto them that are in y Spanishe broume. But they that are benethe/ are somthyng lyke rue leues/the twygges are roughe and fynesquared. which markes are for differyng both from the description of Dioscorides/ & the lykenes of our Frenche or Spanishe broume.

The vertues of Browme.

B Browme

Of Gentian.

Browme sede taken in the quantite of a dram/ or a dram and a halfe/ purgeth waterishe humors. If it be taken wyth a draught of mede or whay/ it driueth suche mater from the ioyntes/ both by vomit and purgation. It suffereth not any to wogh humors to abide in the bladder or kidnes. The later wryters vse the water agaynst the stone. Other take the leaues and twygges of it/ and stepe the a five or sixe dayes in vineger/ and then bruse them/ and presse oud a iuice/ the whiche they geue in the quantyte of two ounces and a halfe to them that haue the Sciatica. I thinke it were better to mire it wyth oyle/ & so to laye it vpon the greued place/ then to take it inwarde/ except the pacient were very stronge/ & vomit & is prouoked by browme/ is good for the diseases of & gowt/ & sciatica & the diseale/ & the kidnes. It hurteth & stomake & & hert/ wherfore if ye take it inwarde/ you must take it wyth rosed honye/ or wyth rose leaues/ wyth fenell sede and anyle sede. The floures of browme sodden in the quantite of thre drames in whaye or in mede/ purge as the sede doth. We may take more or lesse accordinge to the strenghe of the pacient. Browme is hote and drye in the seconde degree.

Of Gentian.

Gentian.



Gentian is called in Greke Gētiane/ and in Englishe Gentian/ in Duche Entian/ in frēche/ de la Gentiane. Gētius the kynge of the Illyrians was & first fynder of this herbe/ whiche he of his name called Gētian: the leaues whiche growe about the rote/ are lyke the leaues of a walnut tree/ or the leaues of plantayne/ and they are som thinge rede in the part whiche is aboue & middes of the stalke/ they are somthinge iaged. The stalke is smoth and emptie wythin/ of the thicknes of a mans finger/ full of ioyntes/ & at euery ioynt come out leaues. It is som tyme two cubites high: it hathe a brode lyght sede/ in litte velleles/ som thinge rowghe or chafye lyke vnto the sede of the herbe called Spōdilion. The rowte is lyke vnto & rowthe of longe Aristolochia/ it is thicke and bitter/ and it growethe in & hygge toppes of montaynes & in shadowe and waterishe places. I haue sene it in the alpes growinge betwene Italy and Germany/ it groweth also plenteously in many places of highe Germanye as they tolde me that sawe it ther.

Of Gentiane.

The vertues of Gentiane.



The vertue of the roote is hetinge and byndynge together. If it be dronke in the quantite of ii. drames wyth peper rue and wyne/it helpeth the bytinge of serpentes. A drame of the iuice helpeth the syde ake/ them that are brused wyth a fall/ the places that are bursten and shonke together. It is good for the that haue the diseale of the liuer and stomake/ if it be dronke wyth water. If the rote be conueniently layed to the naturall place of conception/ it helpeth the women more easely to brynge fourth ther childer. It is also good for woundes/ & it is also a remedy against sores & eate inwarde and make depe holes. The iuice is good for the same purpose. The same is good or to anoynt sore eyes whych that are inflamed. The rote scowreth away the frekilles and soul spottes. I haue sene som make a lee or an asshy water of the rotes of Gentian/ wherwyth they toke out spottes very well out of clothes. The roote is muche bled in suche compositiones as are made against poysones and venomes.

for wound

against the

Geranium I. Pinke needle.

Geranium alterum,

Cranes bill.



Geranium III.



Geranium IIII.



Geranium V.



Geranium VI.



Of Getion

Of Pinke nedle and Cranes bill.



Geranium after Dioscorides hath leaues like vnto Anemone/ but the cuttyng is ferther in and deper/ the rowte is som thinge rounde and swete when it is eaten. This kynde is cal led in Englishe/ Pinke nedle or starkis byll. The secōde kynde of Geranium hath a small rowghe stalke a fote and a halfe lō ge/ and it hath leaues lyke vnto a Pallowe in y high toppe of y herbe/ or thinges lyke Cranes heades/ ther billes are lyke dogges tethe.

The vertues of Geranion.



Adrame of Geranium dzonkē wyth wyne/ driueth away and scattereth the wyndenes of the mother. The later wrytters haue founde y these kindes of Geraniū are good for woundes & for many other thinges that Dioscorides maketh no mention of/ but I do not make mētion therof/ because I dowt whether they haue suche properties or no/ as they geue vnto them.

Of Cines.

Getion.



Cetion is called in Englishe a Cyue or a Cuet or a Chyue/ the Dutch men call it Briske lauch & schnitlauch/ it is called in frēche cyues & Ciuous/ it is called in Latyn Cēpa Pallacana/ fuchsius hath erreth muche in takinge of this herbe for Dozro section/ and meny other haue erred to him/ for this herbe is not of y kynde of lekes/ but of y kynde of an vnion/ for it hath hollow rownd leaues of an vnion/ & not the brōde leaues of a leke/ but that herbe whiche is cal led in Latin/ Dozrū section/ is cal led in Englishe/ frēche/ leke/ and is well knowne both in Cambridge & in London and in many other places of Englande by that name/ and that hath the very leafe of the comē leke/ sauinge it is smaller/ and that leke groweth not by seede/ but by the rote as in the description of the leke I shal moze plētuouslye declare. Thus herbe groweth not in Englande that I know out of gardēs/ but in Germany it groweth wilde

by the Renis syde a litle from Bonne/ where as I haue sene it in plentie.

B ij Tho

Of Auenes.

The vertues of Getin.

Yf ye be desyrours to know the vertues of synes or sweth/loke in the cha-
pter of vnyons/and ther ye shal fynde them holt at the lest in the thirde
degre/for it hath the same propertie that vnyons hath/sauinge that they are
som thynge greater & hotter as experiece doth teche vs/ and Pliny doth say
also/whereas he calleth a cyne a vnion/that it is fit for to make sauce of.

Of Auenes.

Geum. Auenes.



ueners
vitam
:216: 217:



Geum is called in En-
glishe Auenes/ in Du-
che benedictē kraut/ in
frenche salmondes/ it
is named of the herba-
ries / Gariophyllata /

Sana mūda/ & benedicta. Geū sayth
Pliny hath lytle smal blacke rotes &
well sauorynghe/ & more cōcerninge
y description of Geum/ can I not fynde
in any auncyent wryters / the leafe
of Auenes is depelye cutt & tagged/
and it is rowgh/and blackish/ & grene
in a maner after y fassio of Agriony/
y stalke is rownde/all herp & rowgh/
y flower is yelow/and in foyne lyke
a litle eye/when the flower is gone/
ther ryseth by a great knop all full of
lytle rownde thinges lyke berryes of
a purpell color.

The vertues of the herbe
called Geum.

Plini wryteth that Geum doth
not onely heale and take away y
payne of the brest and of the syde/but
also taketh awaye rawnes wyth his
pleasant tast.

The vertues of Auenes out of the later wryters.

The cōmen propertie and vse of this rote is suche/that if men put it in
to wyne/that it maketh it pleasant both in smellinge & taste. Many
new wryters holde y wyne wherin the rote of this herbe is steped/
refresseth the harte and maketh it merrie/ & that it openeth the stoppinge of
y lyuer/ & y it helpeth y stomake whiche is hurt w colde & grosse humors/ y
wyne also wherin y rote of this herbe is sodden/clengeth & scowreth woun-
des/and namely fistulas and cankers/the same scowreth out foule spottes/
if the face bewasshed dayly therwyth.

Of the herbe called Gingidion.

Gingidiō is a lytle herbe lyke vnto wilde carret/but smaller and bit-
terer/ the roote is smalle/ whitish/ and somewhat bytter/ this is
the fassio of Gingidiō/ and the description of it after Dioscorides/
Rewel.

Of the Herbe called Gingidion.

13

Gingidion,

Cheruel.



Reuellius / Fuchsius / and Gesnerus / thre great learned men holde in ther bokes / that Gindion is the herbe which is commonly named of the common arberies Cerefolium / in Englishe Cheruell / in Duche Keruel oder kerbel kraut / in Frêche Cersuile. How be it / I dare not geue sentence wyth them / bycause I can not fynde the bittenes and the astriction or byndynge in oure cheruel that Dioscorides and Galene require in theyre Gingidion. How be it / the forme and fassion of the herbe it agreeth well inough wyth the description of Gingidion. Columella in his 1. boke / whiche is de cultu hortorum / that is of the trimynge or dressinge of gardens in this verse. Iam breue cherephylum, & torpenti grata palato. Semeth to call that herbe cherefilon: whiche the comē herbaries call cherephyllion / whiche is in Englishe our cheruell.

The vertues of Gingidion oute of Dioscorides.



He leaues of Gingidion both raw and sodden / or kept in sucket or sauce is good for the stomak / and they are good to prouoke bryne / & brothe of it droncken wyth wyne is good for the bladder.

The vertues of Charuell, oute of the later wryters.



He iuice of the herbe and the water whiche is stilled / if it be droncken / dissolueth and breaketh in sonnder the blode whiche is runne together / ether by the reason of betinge or by a fall / the leaues of cheruel byused and layde to after the maner of an im plaster / dyue awaye all swellynge and byuses that come of betinge or of falles / euen as the herbe called *scala celi* doth.

Of Nigella Romana.



It / otherwyle called Melanthion / and also Melaspermion / is called in Englishe Nigella romana / as the apothecaries call it also / in Duche / Schwartz kummich / in Frenche Nuelle. It hath small braunches / som tyme excedynge two spannis in length / it hath lytle leaues lyke grownsell / but muche smaller: in the toppe of the herbe ther groweth a lytle thynne heade lyke vnto poppy / but it is somthinge longe / there rynneth thorowgh the heade certayne fyl-

B iiii mes

Of Git or Nigella Romana.

Git or Nigella Romana.

mes or skynnes/wherin is conteyned a blacke seede sharpe and well smelling. All this description of Dioscorides agreeth well vnto oure Nigella romana / sauinge that ther is no suche lyknes betwene it & grownsell/ as Dioscorides semeth to make by comparynge of these two together/ whiche two herbes now in oure tyme are vnylike one to another / that no man will saye ther is any lyknes betwene them at all/ wherfore it appereth that ether we haue not the same Git that Dioscorides hath sene in his tyme/ or elles this worde Eriгеротос is put in Dioscorides Greke terte in the stede of som other worde. Now be it the properties of oure Nigella romana doth agree well wythe it & Dioscorides describeth/ and therfore iow maye be bolde to vse it.

The vertues of Git or Nigella Romana.

Nigella Romana layde vnto a mans forehead / releaseth the heade ache/ it helpeth bloodshotten eyes/ if the disease be not olde/ if it be broken and put into the noses thylles wyth the oyle of flour delice or Treos. It taketh away lepers/ freckles/ hardnes and old swellinges/ if it be layde to with vinegre. The same layde to with stale pyssle will take awaye aguayles that are scotched about after the maner of a circle. The broth of it wth vinegre is good for the tothe ache. Anoynt the nauell wyth the water that this is sodden in/ and it will dryue out the rounde wormes of the belly. It healeth them that haue the poxe/ if ye breake it and laye it vnto your nose. If it be taken many dayes together wyth wyne/ it bryngeth downe flowes/ and causeth a man make water better/ & draweth furth mylke into the brestes/ and it is good for them that are short wynded. A dram weyght of it/ dronken wyth water/ healeth the bitynges of the felde spyder. The smoke of it/ dryueth serpentes away. Take hede that ye take not to muche of this herbe/ for if ye go beyonde the mesure/ it bryngeth deth.



Of Vuadde.

Vuadde is called in Latin Glastū/ in Greke Ifatis/ in Duche wayd or weyt/ in Italien Guado/ in Frenche Guelde: Ther are two kynnes of wadde/ the garden or sowen wadde/ and the wilde or busowen

Of Vvadde.

Glastum.

Vvadde.



lowen wadde: the diers occupy the garden wadde/ or that kynd of wadde whiche is trimmed wyth mannes labor in dyenge of wull and clothe. And it hath a leafe lyke vnto playntayne/ but thicker/ and blacker: the stalke is more then two cubites longe/ the wilde wadde is lyke the lowen wadde/ and it hath greater banes lyke vnto Lettice/ small stalkes/ and muche deuyded/ some thynge redyshe/ in whose toppe ther hang certayne vesselles/ muche lyke vnto lytle tonges/ wherin the seede is contayned/ it hath a small yelow floure. This herbe is called in Englande/ new ashe of Ierusalē. The former kynde groweth muche in the countrey of Iulyke/ and in some places of Englande. The wylde kynde groweth not in England that I know/ save onlye in gardens/ but it groweth plenteouslye wythout anye sooyunge in high Germany by the Rhenes ryde.

Of the vertues of wadde.



Dioscorides/ The leases layde to after the maner of an empla-
ster/ swage all kyndes of swellinge. They ioyne together gre-
ne woundes/ and stoppe y runnyng out of blod. They heale
saint Antonies fyre/ or cholerike inflamationes/ consumyng
sores/ & rotyng sores/ that runne at large. The wilde wadde
both dronken & layd to emplastre wyse/ helpeth the milke.

for swell

for wound

Of

Of Cottenwede.



Dioscorides sayeth that Gnaphalium hath lytle softe leaues/whiche some vse for downe or stuffinge of beddes/ and other description of Gnaphaliū/ can I neither fynde in Dioscorides nor Plinye/ but I haue sene the herbe ofte in many places of Germany/ & in some places of Englande: It is a short herbe not a spanne longe/ & at the fyrst sight it is lyke a braunche of rosamary/ but that the leaues are broder & whiter: in y^e toppe is a small yeolowe floure: y^e leaues/ when they are dyed and broken/ are almost nothinge els but a certayne downe/ wherwyth because men in tymes past did stuffe pillowes & quishions/ it was called of the Latines Cētunculus/ and herba Centuncularis. It maye be called in English Downewede/ because the leafe broke/ is lyke Downe or cotton.

Gnaphalium,

Cottenwede.



The vertues of Cottenweede.



It is good to be geue in tarte and bindynge wyne/ to them that haue the blodde fire/ or other comen fire/ and it is good to stoppe the bloddy issue that woemen vse some tymes to haue. It is good to be put into the fundament agaynst the disease which prouoketh a man oftentimes to go to the stole/ and when he commeth ther/ can do nothinge. It is also good to be layd vpon olde rotten sores. I thinke that the herbe which is called in Englande Cartifilago/ is a certayne kynde of the same herbe/ for theire properties are lyke/ & their figures are not muche vnylike.

Of Sea tryfolly.



Laur/ otherwyle called Engalacton/ because it maketh good plentye of mylke in those woemen that take it/ groweth by y^e seasyde/ and in the leaues it is lyke to the tree tryfollye/ called in Latin Cytisus/ and to lentylles/ whiche leaues in the ouer part are grene/ and in the nether part white. There cometh fourth from the grounde fyue or six small braunches a spanne high/ and they come out of the earth from the rote: the floures are purple and lyke vnto a kynde of stoke gelauore floures/ but they are lesser. I neuer sawe it in Englande/ sauinge onlye in maister Falkonnors boke/ and that had he browght out of Italy/ except my memory do sayle me/ I sawe it ones



ones in Flaunders by y sea syde about the myles beyonde Dunkyrke/ ther is an herbe in Englande/ which some call fenum grecum sylvestre/ whiche aunswereth in many thinges vnto the description of Glaux in Dioscorides/ howbeit I thinke it is not the trew Glaux that Dioscorides wrote of.

The vertues of Sea trifoly called Glaux.

This herbe sodden with Barly meale/ salt & oyle in a suppinge/ is good to brynge milke agayne to them that haue lost the plenty of it.

Of Lycoris.



Lycyrhiza in Greke/ is called in Latin Radix dulcis, in Englishe Lycoris/ in Duche Suez holtz/ or licois/ or clarish/ in frenche Erculisse/ or Rigolisse. It groweth in the rockes of Germanye/ wythout any settinge or sowinge. I neuer saw it growe in England/ saynge onely in gardens. Lycoris groweth very thicke and busshy/ and hath braunches rysinge two cubittes highe/ the leaues are lyke vnto Mastyrke tree leaues/ thicke and fatt/ and full of gomme/ when they are touched. The floure is lyke

Of Lycoris.

Radix dulcis. Lycoris.



lyke vnto the floure of Hyacinthus/ the frute is of the bignes of the pylls of the playne tree/ but rowgher/ and it hath lytle rede coddys lyke vnto Lentylles. The rotes are longe as Gentians be/ & of the coloz of boxe/ a lytle tart swete.

The vertues of Lycoris.

The iuice of Lycoris is good for the harishenes or rowghnes of the throte/ but it must be holden vnder a mans tonge/ vntill it be moulten/ it is good for the heate of the stomacke/ brest/ and liuer/ dryncke it wyth maluesy/ and it will heale the scabbes of the bladder/ and the payne of the kidnes/ the same moulten quencheth thyrst/ it is good to heale woundes/ if it be layde to/ it healeth the mouth if it be chowed in it/ the brothe of the grene roote is good for the same purposes/ the pouders of it is good to cast vpon anguayles.

Of Cotton.



Otton is called in Greke Xylon/ in Latin Gossypium/ in Duch Baumwooll/ in frenche du Cotton: in barbarus Latin Cotonum/ and bombar bombacium/ and cottum. Cotton is a small busshy herbe wyth a lese lyke a vinde/ but lesse/ It hath yelow flowers

Of Grasse.

Gossipium.

Cotten.



floures/whiche are some thinge purple in the myddes/ the fruite is lyke a felberde/all full of Downe. I neuer sawe it/sauinge onelye in the vniuersite of Bonony. It groweth as I rede in good autours in great plenty in Egypt/ in Candi/ in Appulia/and in the yland Maltha.

The vertues of herbe Cotton.

The iuice of Cotton leaues/ is good for the lar of yonge chyl dren/and for the gnawynge/ or (as some call it) the grindinge of the belly. The sede is good for the cough and the diseases of the brest. The oyle that is made of the sede of cotton/ is good to take awaye freckles and spottes out of the face. The sede also vled in meate as the Physicians of Arabi do testifie/ multiplieth and increaseth the sede of man.

Of Grasse.



Grasse is named in Greke Agrostis / in Latin Gramen/ in Duches grasle/ in Frenche Dent de chien. Grasse crepeth id

lyke braunches/ & they come from swete rootes/ of full ioyntes/ y leaues are harde/ as y lytle riedes leaues are/ also brode/ but they are sharpe towarde the ende. The leaues of grasse fede as Dioscorides sayth/ both horse & oxen/ and all suche lyke beastes as are called in Latin boues and iumenta. Then when as the herbe that we call in Englishe styche wort / groweth only in hedge sides & in woddes and shadowy places/ & that very thin/ so that pl. acres of the wodde or of any other places wher as it groweth/ most plentifully wolde not fede one powre calfe iiii. dayes: I can not thinke / that styche wort is the grasse that Dioscorides speaketh of. He presupposeth it to be in suche plenty/ that it were able to fede great numbers of beast and cattell in a smal space of grounde.

The vertues of the right Grasse.

The roote of the right Grasse brused and layde to/ byndeth woundes together and closeth them vypp / the broth of grasse dronken/ healeth gnawinges in the belly/ prouoketh vrine and breaketh the stony matter of the bladder.

to bynd
woundes
Of

Of Scorpiones tayle.



Heliotropium the greater hath a flower lyke the Scorpiones tayle/ by reason wherof he is called scopiuros/ that is to saye/scorpiones tayle/and because it turneth the leaues about wpyth the sonne/it is called Heliotropion/that is/turned wpyth the sonne/ or sonne flower. It hath leaues lyke vnto basil/ but rowgher and whyter/ & greater. There come thre braunches out of one roote/ some tymes foure/ & some tymes fyue/ it hath a white flower in y toppe/ or some thynge redyshe that turneth in agayne lyke a scorpiones tayle. The roote is small and good for nothyng: it groweth in rowghe places. I neuer sawe it growynge in Englande/ nether in Germany/ sauing only in my garden in Colen/ & in my gardē at Wells in Englande. in Italy I haue sene it in greate plenty in the feldes about Bonony/ they are far deceyued/ & haue deceyued many other/ whiche haue wryten that our Englishe Marigolde is Heliotropion/ for the description of Heliotropion/ whiche a lytle before I haue taken out of Dioscorides and translated vnto yow/ is nothyng agreinge wpyth our Marigolde. wherfore trust nomore the vnlearned selfe made Philicianes/ whiche teache you to call a Marigolde Heliotropion.

The vertues of Heliotropium.



A handfull of this herbe dronken/ dryueth sleime an choler by the belly. It is good both dronke wpyth wyne/ and also layde to emplasterwise/ for the bytinge of a scorpion. Some write that iiii. granes of the seede taken an howr before the fitt/ endeth a quartayne/ and that iij. granes heale a tertiane. The seede layd to emplasterwise/ dryeth away hanginge wartes/ fleshy swellinges lyke toppes of tyme/ and lytle running sores/ the leaues are very good to be layde to/ for the distillation of children/ whiche is called the siriasis/ it is good also for the gowte/ and for places that are out of ioynte/ it is good to bringe downe mens flowers/ if the leaues be broken and layd to/ they are good to dryue furth the birth of a woman.

Of Parietori or Pillitore of the wall.



Parine or Pariditiō is called in Englishe Parietorie/ or Pillitorie of y wall/ in Duche saint Peters kraut/ or tag vnd nacht/ in frenche du parietaire. The herbaries call it Parietariam. It groweth on walles & about the rootes of hedges/ it hath leaues lyke Mercury/ but rowghe: it hath lytle stalkes some thynge redyshe/ and about them are as it were rowghe sedes which cleue vnto mens clothes.

The properties of Parietori or Pillitore of the wall.



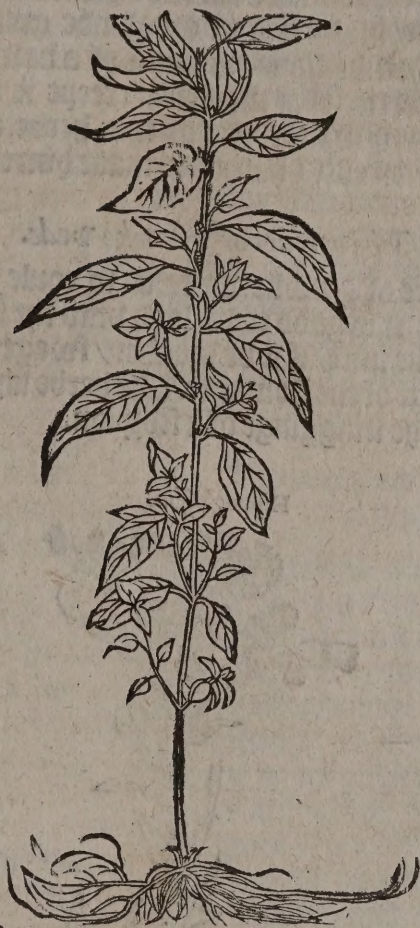
Phe leaues haue powr to coole and to make thick/ by reason wherof by laynge of it to/ it healeth hote inflammationes/ called saynt Antonies fyre/ burnt places/ harde lumpes/ in the fundament wheles/ called Panos/ when they are in the beginninge/ wellinges and hote burnynges/ called inflammationes.

The

Of Parietori or Pellitore of t' e wall.

Parietaria Parietori or Pellitore of the wyall.

14



The iuice of it wyth white leade/ is good for choleryke inflammaciones/ and for spredinges or runninge sores. It is also good for the goivte to be layd to wyth gotis sewett/ or wyth the ointement made of ware and oyle of priuet. The same dronken/ in the quantite of an vnce and a halfe/ is good for the old cough. It is good both to be gargled/ and also to be layde vnto for the inflammation and heate of the kirkelles vnder the iawes. If it be poureth into the eare/ it slaketh the ache therof/ so that rose oyle be mixed therewith.

Of Hawke wede.



Hieracium is of two kindes/ the one is called in Latin Hieracium magnū. It may be called in Englishe greate hawkewede/ or yealow succory. The greate hawkewede putteth furth a rowgh stalke som thinge redyshe & full of prickes/ the leaues are indented/ but euery cutte is a greate waye from another/ after the maner of sowthistell: it hath heades/ and in them yealow flowres. I haue sene this in greate plenty bothe in Englande and in Germany in the feldes about Boune/ in Englande in the medowe a lytle from Shene/ the lesse hawkewede hath leaues standing a good waye from another/ iagged in the edges: it hath small lytle stalkes whiche are
C ij grene

Of Horſe tonge or double tonge.

grene/and in the top of them growe rownde yealow flowers. This herbe haue I ſeene both in Germany and in Englande great plenty/ I can not geſſe why this herbe ſhoulde haue the name of a hawke/ſeing other herbes haue the ſame properties that this hath: except it be for this cauſe that the downe that groweth in the toppe of this herbe after the flowers be gone/be good to be taken of the hawke to make him caſt his gorge wyth it.

The vertues of Hawke wede. ✕



The nature of Hawke wede is to coule and partly to binde/ wherfoze it is good to be layd vnto the ſtomacke that is very hote. The iuice/ if it be dronken/ ſwageth the bytinge or the gnawinge of the ſtomacke. The herbe layde to wyth the roote/ healeth the ſtingginge of a ſcorpion.

Hippogloſſon.



Of Horſe tonge or double tonge. ✕



Hippogloſſon is called of ſome poticaries and herbaries *Uuularia* & *Bonifacia*/ the buſhe Hippogloſſon hath leaues in figure like vnto the leaues of knee holme / otherwiſe called prickel bore: the toppes of the leaues are ſharpe and about the higheſte

Of Horffe tonge or double tonge.

15

Hypoglossum. Horffe tonge or double tonge.



gheste part of the leaues come forth certayne lytle leaues lyke vnto tonges: this bushe is very lyke vnto it that is called *Laurus Alexandyna*/ but this hath tonges and sede in the leaues/ and the other only the fruite amonge y leaues/ & not lytle tonges/ wherfore thys semeth to be some difference betwene them. I haue sene *Hippoglosson* many tymes beyonde the see in high Germanye / and in Italye/ but I neuer sawe it growinge in England.

The vertues of *Vuularia* or horse tonge.

A Garland made of the leaues of hors tong/ & set next vpon vnto the bare heade as *Dioscorides* writeth/ is good for y heade ache. The rote and the iuice is oft put into softinge playsters. It hath bene founde by the experience of Physicia- nes of late yeaues/ that a spoun ful of the leaues of horstong beatē into pou- der/ are good against the stranglinge of the mother/ and also against bur-

bursting

stinge of chylder in the quantite of a dram and a half.

Of *Selendine*.



Selendyne is named in Latin *Hirundinaria*/ in Gre- ke *Chelidonium*/ in Duche *Schelwurtz*/ in frenche *Chelidoine* or *Eclere*. The greate *Selendine* hath a small stalke a cubite hye / or hygher wyth many to- growinges full of leaues/ the leaues are lyke crow- fote leaues/ but softer and blewish gray in color. The flowre is lyke the flowre of wall gelauore/ otherwi- se called hartes ease/ whiche cometh out about the settinge on of euery lease. The iuice that is in it/ is lyke saffrone/ bitinge sharpe/ and som thinge bittre & stinkinge. The roote in the ouermoste part is single/ but beneth it hath many yealowē iaggēs or berdes lyke heres. It hath a small codde lyke vnto horned poppe & long/ but it is euer smaller and smaller from the roote/ tyll it come at the toppe/ & in it is containeth a sede greater then poppe sede. Ther is an other kinde of *Hirundinaria* called in Greke *Chelidion minus*/ whose description in my iudgement agreeth well in all poyntes vnto the herbe whiche we call in Englishe *Figgwurt*/ sayunge that it wanteth the heate whiche *Dioscori-*

C iij des

Of Selendine.

Chelidonium. Selendine Chelidonium minus.



Des and Galen require in their lesse Chelidonio. Dioscorides describeth it thus. It is a lytle herbe hanginge vpon lytle twigges/ whiche come out of the roote. It hath no stalke/ & leaues are lyke pui/ but rounder/ lesse/ tendre and som thinge fat/ it hath many rootes that come fourth of ore harde lomppe/ litle and growinge together lyke wheate corhes/ wherof iij. or iiij. growe longe. It groweth beside waters & lakes. It hath a bytinge pour euen as Aleuomone hath/ in so muche that it will pull of the skinne/ if it be layde to. This herbe of ours called figwurt hath all these properties/ sauinge that it is nothinge hote at all that euer I could finde/ wherfore as this herbe by the lyknes may teche vs to finde out the true Chelidonium minus/ so I counsell no man to vse it for the lesse Celendine/ though he vse it for other purposes whiche the later wyrters haue wyrtten that it is good for.

The properties of Selendine.

The iuice of Selendine sodde in a copper vessel/ wyth honny/ maketh the eyesight clere. In the beginninge of sommer ther is a iuice taken out of the leaues/ stalke/ and roote/ and the same dried in the sonne/ is made vp in to lytle cakes. The roote dronken wyth white wine/ and anise seede healeth the guellought or iaundes/ & runninge sores. The same chowed or layde to/ swageth the tothe ache.

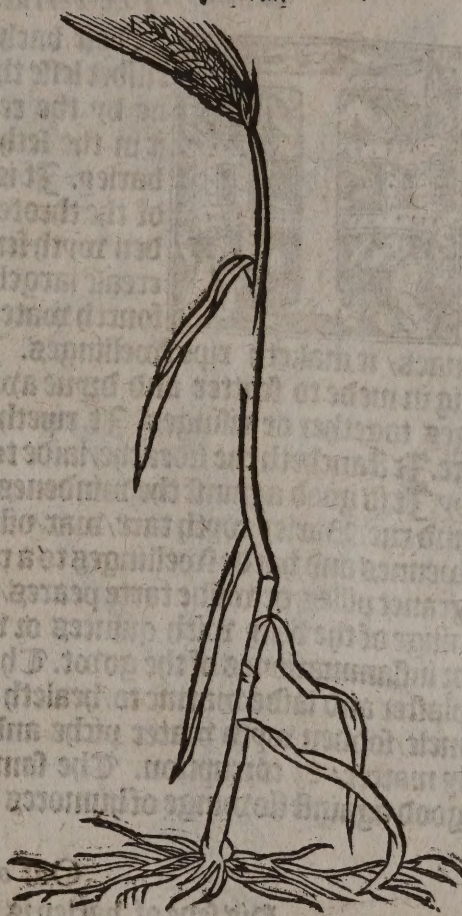
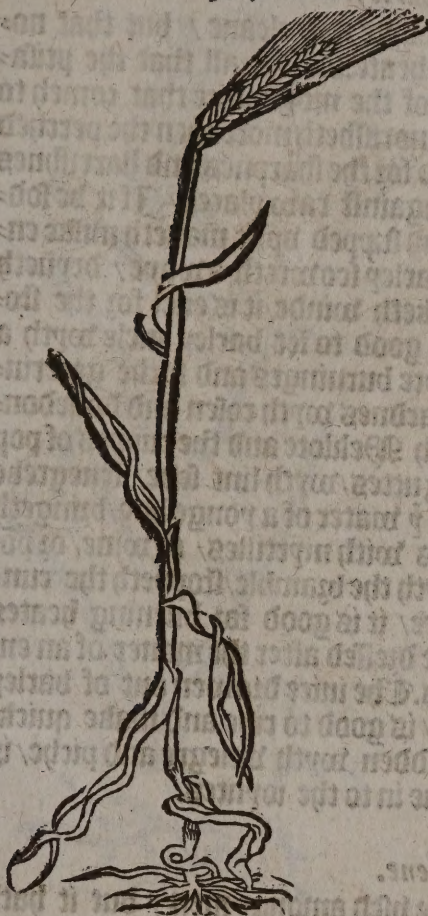
of

Of Barley.

15

Hordeum polystichum.

Hordeum distichum.



Of Barley.



Hordeū is called in Greke Crithe/ in Englishe Barley/ in Duche Gerst/ in French Oge/ it is of diuers kindes. The first kinde is called in Latin hordeum distichum/ in Englishe Barley. The seconde kinde is called in Latin hordeum tetrastichum/ in Englishe bigge barley/ or beare or bigge/ alone. This kind groweth muche in y North country. The thirde kinde is called in latin hordeū hexastichum/ I haue not sene this kinde in Englade/ sauinge at Mellis in my gardē/ but ofte tymes in highe Germanye/ wherfore it maye be called in Englishe/ Duche Barley. The fourth kinde is called of Galene in the greke tonge Gimnochrithe/ in Latin hordeum nudum/ of other some/ hordeum nudum/ it may be called in Englishe/ wheate barley/ because it hath nomoze huskes on it/ then wheate hath. It groweth in Italye and also in certayne gardines in Englande. Theophrast writeth thus of Barley and wheate in comparinge them together. Amongest the kindes of corne/ wheate hath a narrower leafe then Barley hath/ and a smother strawe and tougher. Wheate is couered wyth many cotes/ but Barley is naked and bare/ and of all kindes of corne/ it is mooste destitute of a couerlinge. Barley will som tyme chaunge into daniell/ and som time into wheate.

C iiii The

Of Barley.

The vertues of Barley.



The best barley is whyte and cleane / but that norisshet lesse then wheate: but for all that the ptisane by the reason of the moyst iuice that cometh to it in the sethinge / norissheth more then the perched barley. It is good for the sharpnes and harrishnes of the throte and against raw places / If it be sodden wyth fenell and supped vp / it maketh milke encrease largely. Barley scowreth awaye / dryueth fourth water / maketh winde / it is euell for the stomack / it maketh ripe swellinges. It is good to set barley mele wyth a fig in mede to scatter and dryue away hote burninges and suche gateringes together or risinges. It ripeth all hardnes wyth rosen and douedonge. It stancheth the sideache / laide to wyth Melilote and the cuppes of poppy. It is good against the windenes of y guttes / wyth lint sede / fenegreke and rue. Barley wyth tarr / wax / oyle / and y water of a yonge boy / bringeth wennes and harde swellinges to a ripenes wyth myrttilles / or wine / or pō granet pilles / or wilde tarte peares / or wyth the bramble / stoppeth the runninge of the belly wyth quinces or vinegre / it is good for burning heates or inflammationes of the govt. The same dressed after the maner of an em plaster and laide warme to / healeth lepres. The iuice drawen out of barley mele / sodden wyth water piche and oyle / is good to ripe and make quickly matter / or corruption. The same knodden wyth vinegre and piche / is good against flowinge of humores downe in to the ioyntes.

Out of Galene.



His sede of barley is muche vsed amonge men / but it hath not the same propertie that wheat hath / for wheat is euidently hote / but barley not only heateth not / but howsoeuer ye vse it / whether ye make breade of it / or make a ptisane of it / or ye make perched barley of it / alwayes it colet / but accordinge vnto the maner of dressinge / it moisteth for polenta / whiche is made of fried or perched barley / is tried to be dry / as the ptisane is knowen to moiste.

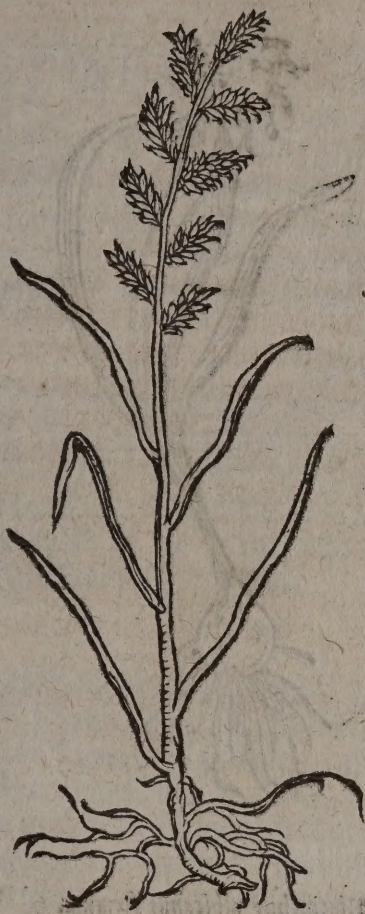
Of wall barley or way bent out of Dioscorides.



Phenix hath the leues of barley / but shorter and streiter / wyth an eare like vnto daruell. The stalkes are six fingers longe / & it hath seuē or eight eares. It groweth in felde & in howses lately couered. This herbe whych is called of Dioscorides Phenix / is named of Pliny Phenicea / & he saith that it is called of the latines Hordeū murinū / & is wall barley. I marke y Dioscorides maketh his Phenix like vnto barley / only in y lefe / & in y eare like vnto daruell / & that his phenix groweth both in felde / & also vpo howses lately couered. I marke y pliny calleth his Phenicea Hordeū murinum / wher vpo I gather that Plines Phenicea in y eare is like barley / for it hath not the name of the leafe alone / whiche disseuereth not barley from other cornes /

Phoenix

Hordeum murinum.



nes/but of the eare. But y barley eare and the daruell eare are not like/ for
the one is without aunes/ and the other hath longe aunes/ therfore it appe-
reth y Phoenix in Dioscorides/ and Phenicea in Pliny are not al one. If ther
be any difference betwene the (as ther seemeth to be) then Phoenix Dioscori-
des is called in Englishe way bent/ a Phenicea Pliny is called wall bar-
ley/ a howse barley. The way bet hath a leafe likegrasse/ & groweth plētuo-
usly in Cābridgeshire about highe wayes/ & y eare is like daruell/ & it were
like the comen barley y hath but two orders/ if it had awones as barley hath.
The wall barley is muche like tho be barley whiche is called hordeum te-
trastichon/ and it groweth commely vpon mud walles that are lately ma-
de. I meruel that Matthiolus redeth in his Pliny lolium murinum/ when as
mi Plini corrected by Erasinus and prynted by Frobenius/ hath horde-
um murinum/ and not lolium murinum.

The vertues of way bent.



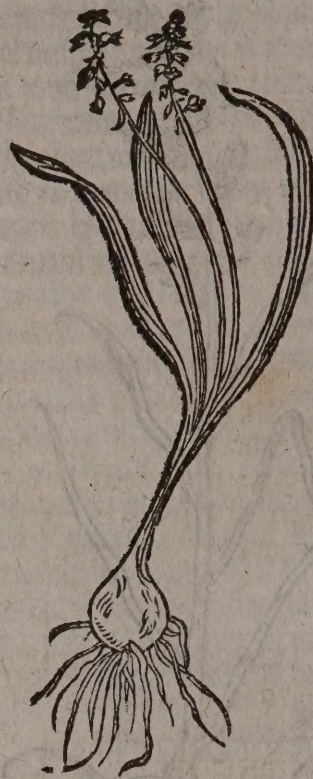
Wall barley dronken wyth tart wine/ stoppeth the flir of the belly/ y
runninge of the mother/ and the burstinge out of man oz womans
water. Some do wyte that this herbe bound to/ and hanged bp in
a cremesin flece/ stoppeth blode.

Hias

Hiacinthus maximus.



Hiacinthus ceruleus maior.



Hiacinthus Ceruleus minor.



Hiacinthus albicanus foemina.





*H*iacinthus hath leaues like vnto þ herbe called bulbus/it hath a stalke a span long/smaller then a mans litle finger/ of grene color/ the toppe of the herbe hāgeth downe/full of purple flowres/ þ roote is like vnto the rownd hede of a Bulbus. The best kinde of *Hiacinthus* þ ener I sawe/was it that Lucas Gynus þ reader of Dioscorides in Bonony shewed me about a xiiij. yeares agoo/ harde by the mount Appennine. *Hiacinthus* is also commen in Englande/ though it be not of þ best/and it is called crowtoves/crowfote & crowtelse.

The vertues of Hiacinthus.



þe rote of this herbe dronken/ stoppeth the belly and driueth furth water/it is a remedy against the bytinges of a felde spider. The seide is more bindinge and desired for triacles/ wyth wine if it be dronken/ it healeth the iawndes. The boyes in Northūberlande scrape the roote of the herbe and glew theyr arrowes and bokes wyth that slyme that they scrape of.

Of Hyosyris.



*H*iosyris is like vnto succory/ but it is lesse and rowgher/ the herbe that I take for *Hyosyris*/hath a rowghe leafe/growinge harde by þ grounde indented/ after the maner of succory or dandelion/ but the teth are not so sharpe/ the stalkes/ flowers / & downe are like vnto the that are in Dandelio/ sauinge that they are roughe in this herbe/ and smothe in Dandelion. wherfore I name it roughe Dandelion. It groweth in sandy baron groundes/ and about casten diches that haue muche sand in them.

The vertues of Hyosyris.



Linny writeth/ if the leaues of *Hyosyris* be brused and laide to woundes/ it healeth them wondrousfull well. It doth appeare by the taste of this herbe/ and certayne qualitties that I finde in it/ that it shoulde serue for the same purpose that succory and Endiue serue for.

Of saint Iohans grasse.



þe herbe whiche is called in Greke *Hypericon*/ in Englishe saint Iohans grasse / or saint Iohans wurt/ in Duche saint Iohans kraut/ of some herbaries fuga demonum/ groweth comely in woddes and in hedges/ & in som gardines wythout any settinge. Dioscorides writeth thus of *Hyperico*. *Hypericon* is named of som Androsemo/ of other Corio/ of other Grounde pine/ because the seide of it hath the smell of rosin/ it hath a bushe like ferula/ that is to say/ fenel gyant a span long/rede/ it hath a lefe like rue/ a yealow floure like vnto wall gelouer. whiche if it be brused wyth a mans finger/ putteth furth a blodi iuice/ wherfore som haue called it mans blode. It hath a cod that is roughe and round of þ bignes of barley. The seide is blacke and of the

Of S. Iohans grasse.

Hypericon.

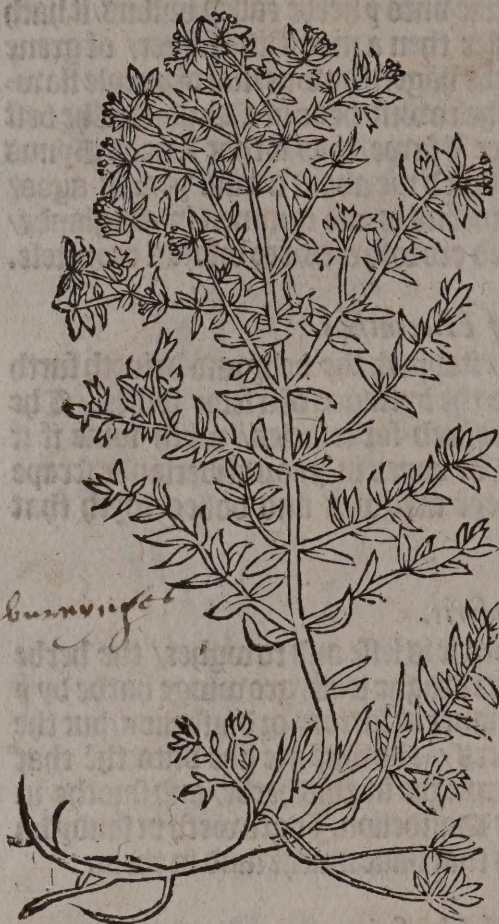
S. Iohans grasse.

of the smell of rosin. This herbe is called of some of the later wyriters perforata/ that is throw holed/ bycause if ye set y^e leafe betwene yow and the sonne/ ther shall appere an infinite nomb^re of holes in the leaues.

The vertues of saint Iohans grasse.



Saint Iohans grasse driueth furth water/ if it belaide to/ it bringeth downe flowres. It deliuereth from tertian and quartan agues if it be drunken wyth wine. The sede drunken the space of xi. dayes/ healeth the sciatica. The leaues laide to em- plasterwise wyth the sede/ heale burninges.



Of Hysop.



Dioscorides leueth Hysop undescribed/ belike it was so well knowen in his dayes y^e he thought it neded not to be described

but by that meane it is now comme

to passe that we do not whether this Hysop that we haue/ be the true Hysop of the auncient writers or no. Dioscorides in the description of Ograne/ compareth ograne in likenes vnto the hysop/ but no organ that euer I saw/ whether it came out of Candi or out of Spaine/ or grew here in England/ like vnto oure Hysop/ for their is brode leaued/ and our hysop hath longe leaues/ wherfore ether we haue not the true hysop/ or els we neuer saw the true organ. The Hysop that Mesna also describeth/ is not agreinge wyth this oure Hysop as ye may perceyue by this his description that followeth here. Hysop is of two sortes/ ther is one mountaine Hysop/ and an other gardin Hysop. The gardin Hysop is halff a cubit hyghe/ & hath fewe stalkes and braunches the time hath. It hath leues like vnto time but greater/ the flour is purple/ the wilde is shorter and hath lesse leaues. We se here that Mesne maketh his hysopes leaues like vnto y^e leaues of time/ but we haue no suche hysop and time that agre ether in figure or bignes together/ wherfore it is to be suspect that ther is som better Hysop/ then this that we haue. Howbe it/ I thinke in vertue & propertie that it differeth nothinge from the hysop of the olde wyters. We haue in Sumershire beside y^e comen Hysop that groweth in all other places of Englande/ a kinde of Hysop that is al roughe and hozy/ & it is greater muche and stronger then the comen Hysop is/ som call it rough Hysop.

The

Hyſopus.

Hyſopum montanum Cilicium.



The properties of Hyſop.



Hyſop hath the vertue to make fine and to hete. The brothe of Hyſop made with figges/water/hony/and rue/dronken/helpeth the inflammation of the longes/ the olde coughe/ the ſhortwinded/rheumes or poſes/and them that can not well take theyr breth. It killeth wormes. It hath the ſame power if it be licked in wyth honny. The brothe of it dronken wyth a drinke made of honny and vinegre/ called orimell/ draweth out groſſe humores thorow the belly/ and it is good to be eaten wyth grene figges to make yow go to the ſtole/ but it worketh better if Aris be put therto/ or Cardamome or Ireo. It kepeth and maketh the color of the body continewe ſtill. Wyth a ſyg and nitre/ it is good for the mylt and for the drople. It is vſed to be layde vnto burninge heates or inflamationes wyth wine. It druleth and ſcattereth awaye the blue markes of bruſinges. It is good to be gargled wyth the brothe of figges againſt the quimſey. The broth of Hyſop wyth vinegre ſwageth the toth ache if the mouth be waſhed ther wyth. The brethe or vapor of Hyſop driueth away the winde that is in the eares if they be holden ouer it.

for burni

D of

Of Gethsamine or Iesemin.



Iesemin or Gethsamine/as I suppose is called in Greke iasme/ and it is the flower/wher of the oyle called in Dioscorides oleum iasminum is made. But I finde nether any description of iasme in Dioscorides nor in Plini nor in any other olde writer/sayinge that Dioscorides maketh a litle mention of it/as also y Arabianes do. I thinke that y Arabianes/call this bushe Iesemin/ fetchinge that name corruptly out of Dioscorides Iasminio/for the same vertues that Dioscorides assigneth vnto the oyle of Iasme/ the Arabianes geue vnto their Iesemin. But that ye may iudge y mater more plainely: I will reherse vnto you what Dioscorides writeth of his oyle called iasminum/ & what the Arabiane wyse of ther Iesemine.

Out of Dioscorides.



Her is an oyle made amongst the Persianes/whiche is called Iasminū/ of the whyte flowers of a violet/wherof two vneces are put into a quart of oyle sesanime/and the violettes must be oft changed/as we haue tolde before in the makinge of lily oyle. It is miche bled in the land of the Persianes/ when men be at meat to make a good smell: for it agreeth well wyth all y hole body/ & then specially when a man goeth into a bath: but it is best for suche bodiees as had nede to be made hote/ and to be loused and let more at large/ for it smelleth strongly/ for it smelleth so strongly that som can not abide it. Thus muche hath Dioscorides wrytten of Iasme. Som do holde that Dioscorides writeth here of the oyle that is made of the herbe called Leucoion in Greke/ and in Englishe white stock gelouer. But I am of the contrary opinion/ for Dioscorides speaketh not in my iudgement here of that kynde of Leucoion with the whyte flour: for that kinde of Leucoion with the flowre hath nether any suche smell as Dioscorides gyueth vnto Iasme/ nether any suche heat/ Dioscorides speaketh of: for Serapio wrytyng of the kyndes Leucoij sayeth these wordes. Et oleum quod ex eo fit, est temperatum subtile, & proprie illud quod fit ex eo, cum oleo amygdalarum dulcium, & cœleste, est debilis caliditatis, & album est debilius propter æquitatem quæ in illo est. Wherefore if the autorite of Serapio be to be receyved and allowed/ Matthisolus erreth/whiche writeth Iasminū to one oyle made of Leucoio wyth y whyte floures. If any man reply that our comen iesemine is no violet. I answer that I thinke that Dioscorides called that flowre of Iesamin a violet flowre/ of the likenes that it hath wyth the flour of a violet/ as he calleth of times the pricky toppis of great thestelles echinos/ that is byrchens/ of the likenes that they haue wyth an brchen.

Out of the Arabianes.



Iesemin otherwile called rambach is of two sortes/ the one hath a yealow flower/and the other hath a white floure. The yealow is not so hote nor so myghtye in operation as the white is. The flowre is also founde in som place blewishe gray. Iesemin is hote in the beginninge of the seconde degre/ and

and it is good for moystenes and for salt flume/ and for olde men of a cold complexion/ & it is good for aches that com of a clamy or to wogh humores/ when as the very and right naturall ielemine ether dried or grene/ if it be broken and laide vpon any tetter or foule spottes/ it will driue them away and will resolue all colde superfluites. It is good for the pose/ but it maketh and engendreth the heade ache in them that are of an hote complexion/ and the oyle of it is very good in wynter/ but it is to be ferde/ if that any man of a very hote complexion smell of it/ lest it make him blede at his nose. Compare these properties wyth the that Dioscorides geue vnto iasmino/ & ye shall fynde that in properties/ iasme doth agree very well wyth the iasamine of the Arabians.

Of Sciatica cresse or wilde cresse.

Iberis.



Because Dioscorides describeth this herbe Iberis/ in suche place as no herbes but trees are described/ and it is contrary vnto his custome to mixe yntreatiuge of herbes wyth trees: som holde y this herbe is not Iberis Dioscorides. And som gather y for this cause y this herbe that I intreate of/ is not Iberis/ because ther is an other herbe called of auncient writers/ namely/ of Paul and others Iberis/ and it is cleave contrary in proportion and likenes vnto the herbe that Paulus setteth furth for Iberis: to who Iberis I answered/ y although it were not Iberis Dioscoridis. Yet it foloweth not/ but that it may be som other learned mas Iberis/ though it be nether Iberis Paulinoz Aetii. This herbe out of dout is Iberis of Democrates/ wher of Galene maketh manifest metio in the .x. booke De compositione medicamentorum secundum locos, and ther he bringeth it in Democrates describing after this maner. This herbe saith Demo

crates/ groweth muche euery wher/ beside graues and olde walles/ and about highe wayes whiche are not communly plowed. It is alwayes grene wyth a lese like gardin cresses/ and this leafe is lesse then cresses lese/ and it commeth furth in the springe time. The stalkes are a cubite longe and som time longer/ and som time shorter. The leaues grow on the stalke all sommer euen vnto the depe winter/ whiche wyth the frost wasteth the

D ij leaues

Of Sciatica cresse or wilde cresse.

leaves awayne/ and bringeth the hole herbe vnto the likenes of a twig or bushy rod. Petit groweth vnto y^e roote/ other buddes/ whiche make a new herbe againe in the next springe. It hath a smal white flowre/ the seede is so small that a man can scarce see it. The roote hath a very hote and sharpe smell muche like vnto garden cresses. Thus far hath Democrates described his Iberis. Now let vs see how that Dioscorides or som other in his name describeth his Iberis. Iberis/ otherwise called Cardamantica/ hath the leaves of cresses/ but in the springe greener. The stalke is a cubit highe and somtyme lesse/ it groweth in unplowed grounde. In sommer it hath a whyte floure/ at what time it hath most vertu/ it hath two rootes like vnto cresses/ heatinge and burninge. We may see how that in the description of Iberis both these autours do agree. Wherefore this herbe must not therfore be spoiled of the name of Iberis/ because other autours haue in their workes an other kinde of Iberis. This is the herbe as I suppose that Fuchsius describeth for *Silvestris minoris*: & it is called in Duche *beleskraut*. I haue sene the herbe in all pointes agreinge wyth the descriptions aboue shewed beside the walles of Bon in Germany and in east Friesland in the sea bankes. But I haue not sene it in Englands that I remember of. It may be called in Englishe waycresses/ wilde cresses/ or sciatica cresses/ because the herbe is good for the sciatica.

The vertues of wilde cresses.



After in some good plenty of this roote/ for then it hath most vertue/ and bete it harde/ for it requireth muche beatinge/ and mix it wyth swines gresse/ and bete them in a mortar well/ till they be both come into one body/ then if any man or woman haue any paine in the hauche or hucklebone/ binde this ointment vpon the place that akech: if it be in a woman/ for the space of two houres: if it be in a man/ for the space of iiii. houres/ nether shall ye mixe or put any oile to it. But it alone prouoke the patient to sweete a litle/ and then let him go into a bath/ and bid him abide patiently there the bitinge of the ointment continew a while therein/ and when he is well bathed/ then let hym out/ and after that he be comed fourth/ let hym put a good deale of oile to a litle wine and annoynte the diseased place withall/ and afterwarde that the place is made cleane and the fat is scoured awaye/ couer the diseased place wyth warme woole/ and if any grudge of the same disease chance to rise againe/ let hym vse the fore saide medicin againe after the same maner: many haue hene brought in by other men into the bath/ beinge lame/ by the sciatica/ whiche after they haue used this ointment and bath/ haue comed out by the selues stronge and lustye.

The minde of Galene in this matter.

Democrates used y^e same medicine after the same maner against the olde and longe heade ache/ and against all olde diseases of the body/ and against palleis/ & against suche diseases as can not be healed wyth

wyth out blystringe mustarde plasters/ & he saith/ that he healed ther wyth
all that were sicke in that disease/ whiche he toke in hāde. Archigenes saith
also in his seconde boke of medicines after the kinde/ that Iberis whiche
he calleth Lepidium/ is good for the y are sicke in the mult/ or greued wyth
the sciatica. Hipparcus also wryteth/ that Iberis is good for y sciatica & for
y extreme colde. After this maner gather y herbe Iberis/ whiche some call
Lepideum or wilde cresse/ and stampe it wyth swynes gresse after y maner
of an emplaster/ lape it to the akinge place for the space of iij. howres/ and
then let the patient go into a bath afterwardes/ and this will h lpe him/
ye may vse the same remedy against the olde heade ache/ as Democrates
the phisicane in his verses doth testify.

The vertues of Iberis out of Dioscorides.

Ihe rootes of Iberis are burninge hote/ & they are good against the
sciatica/ wyth salted swynes grece/ laide to the place after the maner
of an emplaster / for the space of iij. howres/ but the patient must
afterwarde go into a bath / and after that he must anoynt the place and
couer it wyth woll. This herbe is hote and drye in the seconde degre
at the least.

Sciatica

Of Cycory and Endiue.

Intubus,

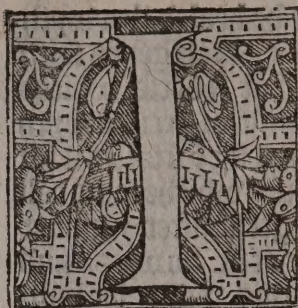
Intubum satium angustifolium.



D iij

Of Cycor

Of Cycorie and Endiue.



Intubus whiche is named in Greke seris/ is of two sortes/ the one is called Intubus hortensis/ and the other is called intubus sylvestris. Intubus hortensis is also of two sortes/ the one is called Endiue or white Endiue/ and the other is called garden succory. Intubus sylvestris is of two sortes/ the one is called in Latin Cichorium/ and in Englishe succory or hardewes/ and the other is called of Theophrastus Aphaca/ of Plinie Hedynois/ in Englishe Dade lion or priestes crowne/ in Duche pfaffenblat. Seris/ is of two kindes/ the one is wilde as Dioscorides wyrteth/ and it is called picris and cichorium/ and the other kinde is of the garden/ and it hath broder leaues/ the wilde is better for the stomacke then the garden is/ the garden endiue is also of two kindes/ the one hath brode leaues lyke vnto lettis and the other hath narrower leaues/ which hath a bitter taste.

The vertues of Cycory and Endiue.



Both Endiue and Cycory coul & binde together/ and are very good for the stomacke. The herbe sodden and taken wyth vinegre/ stoppeth the belly. The wilde is better for the stomacke/ for if it be eatē/ it swageth the burninge stomacke that is feble. It is good to lay the herbes ether by them selffe or wyth polenta perched barley to the place conuenient for the disease called Cardiacapassio. They are good for the gout and the inflamationes of the eies if they be laide to: The herbes laide to emplasterwise wyth the roote/ are good against the stinginge of a scorpion wyth perched barley/ the herbe is good against the cholerike inflamationes called of som saint Antonies fier. The iuice of these herbes wyth whyte leade & vinegre/ are good to be laide vnto suche places to haue nede of coolynge.

Of Elecampane.



Anula is called in Greke Helenion/ in Englishe Elecampane or Allecāpane/ in duche Allantz wurtz/ in frenche and in y poticaries shoppis Enula campana. Elecāpane hath leaues lyke vnto mullen/ but muche narrower/ sharper and longer. In some places/ it putteth furth no stalke/ it hath a roote vnder/ som thinge whyte/ and som thinge redisse/ and it hath a good sauor/ it is som thinge bytinge/ well growen/ and of a great bignes out of the whiche come certaine buddinge knoppes/ whiche may be sowen after the maner of lyle or aron.

The vertues of Elecampane.



The broth of the rote dronken driueth furth brine and flowers. Elecampane taken in an Electuary wyth hony is good for the cough/ for shortnes of bresh/ for places bursten and shronken together/ for windelies and for the bytinge of serpentes. The leaues/ if they be sodden in wine/ are good to be laide vnto the

sciati

Of Elecampane.

Enula. Campana



Sciatica. Elecampane seasoned and layde by in maluasey is good for the stone
mache the succot makers and saucemakers take the roote and dye it a lye
le first and then leth it and afterwarde stepe it in colde water and laye it
by in sodden wine for diuerse bles. The roote broken and dronken is very
good against the spitting of blode.

Scializa

Of the herbe called in Latin Irio.



Diuerse learned men haue diuerse opinions of the
herbe that is called in Latin Irio and in Greke
Erysimon. Fuchsius rekeneth y the herbe whiche
we call in Englishe Carloke or charloke or wild
cole to be Ireo Dioscorides. Ruellius iudgeth that
the herbe whiche we call in Englishe female ber-
uine is Irio. Gerardus Deluicke rekeneth that
y herbe y is called in Duche winter cresses or whi-
che we may call in Englishe bank cresses because

they grow alwayes about the bankes of ryuers to be the right Irio. But
let vs first se the description of Dioscorides and then we shall be able to iudge
whose herbe agreeth best vnto the description of Dioscorides.

D iiii Tha

Of Irrio.

The description of Irrio.



Irrio groweth beside cyties and amongst olde rubbishe and remnates of olde walles and in gardines/it hath leaues lyke wilde rocket/the stalkes are after the maner of a bay tre/ bowinge & towgh/it hath a yealow flowre: & it hath small coddess/ in the toppe horned after the maner of fenegreke/ it hath a small sede lyke vnto garden cresses/ & it hath a burninge tast. The herbe that Ruellius taketh for Irione/ draweth nerest of all other vnto the description of Dioscorides/ sauinge that the coddess are not horned very lyke vnto the coddess of fenegreke. It that Fuchsius setteth furth/ doth metely well agre sauinge y the twiggess are not so tough and bowinge as Dioscorides describeth his Iriones stalkes to be. It y Gerardus taketh for Irione/agreeth also well wyth the description/ sauinge that it groweth not in places about cyties & in wast places wher howses haue bene/ but only of his owne nature about water sides. All theyre iij. Iriones do so well agre in vertues wyth Irion Dioscoridis/ that a man may vse any of them for it of Dioscorides. I saw ones in Germany about Andernake an herbe in my iudgement in all pointes/agreinge wyth the description of Dioscorides:but because I lost the stalke that I gathered/ & coulde learne no Duche name of it/ I coulde not set furth the figure of it here at this time. The herbe that Matthiolus setteth furth for Irrio/hath not hornes like fenegreke/wherefore nether can not it be the ryght Irrio.

Irion.



The vertues of Irrio.

Irrio is good against the flowinges or issues/ that fall out of the heade in to longes/and against that disease/ when as men coughe out foule mater/it is good for the iaundes and for the sciatica/ it is good to be taken in honye against pozson/ it is good to be layde to wyth water or hony vnto blinde cankers/swellinges behinde the eares/ hardnes of the papes/and the inflammation of the stones/ generally it maketh fine and heateth.

of



His is knowe both of the Grecianes & Latines by that name / it is called in Duche blaw Lili-en / and blaw Gil-gen / in frenche du la glaien / and de la flambe / in Englishe flour de lyce or flour de luce / the poticaries and barbarus wyters call it Iris in the genetive case.

The description of Iris.



His hath his name of likenes that it hath of rayn bow / for Iris is called raynbow. It hath leaues like vnto the herbe called Gladiolus / that is to saye / the gladdon or swerdyng / but greater / broder / and fatter. Floures of diuerse colozes stand in like space one from an other / and come out of the stalke / for the floures are sene whyte / pale / yealow / purple / or blew / by the diuersite of the whiche colozes it re-

sembleth a raynbow. The rootes run in the grounde full of iointes / harde well smellinge / whyche are cut in litle shiues or cakes / and are dried in the shadow / and then are put vpon a threde / & so kept. The best flour de Lyce or Iris in Slaunonia or in Macedonia / & ther that is best / that is the leste / that we may call the dwarf flour de luce / and comenly hath a thicke roote / hard to breake of a some thinge rede coloz / of a bitter tast / and of a ryght pleasant sauore / so that it smelleth nothinge of mouldnes / & the same whille it is in stampinge or beatinge / it maketh the beters neese. The next prayse is to be genen to the Iris or flour de lyce of Barbaria / whiche is some thinge white & bitter in tast. The rootes when they are olde vse to be worne eate / and then vse they to smell best. The flour de luce that groweth here in Englande although it be not so good as it that groweth in Illyrico / & in Slaunonia / and Macedonia / and in Barbaria / because this oure countree is colder and moystier then the other countrees be / in the whiche the flour de luce is singularly good: yet Iris is not to be despiced for it hath many good and excellent qualites. I haue sene a litle flour delice growyng wyld in Dorset shyre / but hole cartes full in Germany besyde Wormis in the middowes not far from the Rhene.

The vertues of Aris or flour de Lyce.

All kind

Of the Vualnut and the Vual-ut tree.



All kyndes of floure delice haue the propertie to heate/ and to make subtil. Iris is good for the coughe. It maketh ripe grosse humors whiche are harde to be cast or auoyded outwarde/ viij. drammes of Aris pouder dronke wyth mede/ purge colde/ & grosse flume. It prouoketh slepe/ and bringeth out teares/ it is good for the gnawinges in the belly. The same dronken wyth vinegre is good against the strikinge of serpentis/ for them that haue the disease of the milt/ for the crampe/ for them that haue take a thorow colde/ for quivering or shakinge/ and for them that suffer the issue of sede. If Aris be dronken w wine/ it bringeth downe weomen their siknes. The broth of Treos is good for to bathe a womans mother wyth/ to soften it/ and to louse the bze h holes of the veynes of it. It is good to be poured into a clister for the sciatica. It filleth by fistulaes and holow corners with fleshe. The roote of flour delice dressed wyth hony/ and made after the maner of a suppositoꝝ/ and put in the conuenient place/ helpe to downe furth the birth in tyme of labor. Also the rootes layde to soften harde wennes and harde lumpes. The dry powder filleth sores/ and with hony it scowreth them. It filleth the naked bones wyth a fleshy body. It is very good to be layde vnto y heade/ for the head ache wyth vinegre and rose oyle. If it be layde to wyth white helleboꝝ and ij. partes of hony/ it will scour out freckles/ spottes and suche other foulness in the face/ that come by son burninge. Matthiolus redeth *επικαυλα*/ where as my Greke Dioscorides hath *επικαυλα*. My text meaneth that the floures grow vpon the stalke: But hys word *επικαυλα*/ as he expoundeth it / will y the floures shall only grow in the ouermost parte of euery stalk: whiche interpretation/ semeth to me contrary vnto the mynde of Dioscorides and to our day y experience/ and to hys owne figures whiche he setteth furth. Caulis that is to saye/ a stalk/ is that parte of the herbe/ wherby the nourishment is caried/ & ryseth by from the grounde alone. If thys be true/ then shoulde there be but one floure vpon euery stalk of the floure Delice/ or all shoulde stand together in the top/ and none shoulde by equall distance as Dioscorides meaneth stand one beneth an other. Matthiolus setteth out ij. figures of Iris/ the oyle is of the wilde/ & therein are vi. floures/ in the tame are iiii. floures/ and in bothe the figures are but ij. caules or stalkes/ except he take pediculos/ called in Greke *μοσχους* to be all one with caule/ which is contrari to all learninge/ therefore the floures grow not allwayes in the top of euery stalk alone/ but som aboue in the topp/ & som beneth/ & com out of the stalk and stand super petiolos or pediculos suos/ that is vpon theyr stiles or foot stalkes. Therfore hys annotation is nothyng worth.

Of the walnut and the walnut tree.



W wythout any farther addition is called a walnut or a walnut tree. It is called also Juglans/ nur persica/ glans iouis/ nur bisilica/ & nur regia/ in Greke *Carya basilica*/ in Dutch *Gyn nusz baum*/ oder *em wellshnusz*/ in frenche *Uing noier*. The walnut and the walnut trees are so well knowen in all countries/ that I nede not to describe/ wherfore I entende to leaue the description and to go to the properties of it.

The

Inglans.

The vertues of the Vualnut.



Walnottes are harde of digestion/ not good for the stomake/ and ingēdre choler/ and they make y^e heade ache. They are euell for them that

haue the coughe. They are fit to be taken fastinge of them that woulde vomite. If they be taken afore hande wyth rue and figges/ and also after meat by & by/ they wythstande poison. They do no lesse/ if they be eaten after that a man hath dronke poison. If they be eatē in greate plenty they driue out brode wormes. It is good to lay them to/ wyth a litle hony and rue for the burninge heate or inflammation of the papes/ for impostemes/ and places out of ioynt. If they be layde to wyth an onion/ salt and hony/ they are good for the bytinges both of men and dogges. If they be burnt wyth theyr vtter huskes and laide vnto the nauell/ they stache the gnawinge of y^e belly. The shell burnt and broken in oyle and wine/ is good

to anoynt childers heades wythall to make the here grow/ the same is also good to fill by the bare places of scalled heades. The kernels burned/ if they be broken and laide to wyth wine/ they will stay the bloody ysswe that som tyme women haue. The same are good to laye to olde carbuncles and crepinge sores/ tetters and impostemes that are in the corners of the eye. The same choiced and laide vpon the heade/ are a present remedy for the fallynge of the heare. A man may make oyle of the kernels of walnottes/ if he will presse them/ specially when they are olde: they that are grene/ are not so ill for the stomake as the olde nottes be/ because they are sweter. If they be mired with garleke/ they take away the sharpnes. And they do if they be layde to emplasterwise/ driue awaye the blew markes that come of stripes. The walnut tree both in his leaues and buddes hath a certayne bindinge/ but the bindinge is most evidently percepued in the vtter huskes/ both moyst and drye/ and therfore fullers dorse them. But I/ sayeth Galen/ presse out the iuice of the huskes as I do out of the Mulberies & bambleberes/ and set it wyth sodden hony/ and vse it in the steade of a mouth healinge medicine/ as I vse the forsaide iuice of mulberes and bambleberes. The kernell of the nut/ when it is wythered/ is of subtyll partes and a dryinge medicine wythout any bytyng.

Out of Pliny.

The

Of Squynant.

The Gretians haue named the walnut of that/ that it bringeth the heade ache/ for the strengthe of the trees and the leaues perche into the brayne/ if the nattes be taken a fore hand/ they breake and quenche the myght of poyson. They are good to be laide to the squynsie wyth rue & oyle. Cneius pompeius when he had ouercomed the myghty kinge Mythyrdites/ he founde in his most secret treserhouse in a lytle boke by it selfe wyttē wyth his owne hāde wyth this preseruatiue/ the cōposition wherof is this. Take two dyre Walnattes/ and ij. figges and xx. leaues of rue/ breake them together and put a corne of salt iho them/ and if yow eate this medicine fastinge/ ther shall no poyson hurt yow that daye: the kirkels of the nattes if they be chowded/ of a man fastinge/ is a present remedy if they be layde vnto the bytinges of a mad dogge. Som vse to make succat wyth hony or sugar of the yonge nattes/ whiche are palled of the tree about midsome. Tragus wytteth that the water whiche is destilled out of the grene nattes gathered at mitsomer/ is good for the inflammation of the pappes/ impostumes/ and for places out of ioynt/ the oyle that is pressed out of the walnattes/ saiet̃ Tragus/ is good for the purposes aboue reherfed.

Of Squynant.



Luncus odoratus sine rotundus/ is called in Greke *οκλινος αρωματμος*/ in Englishe Squynant/ in Duche Kamelhewe/ in the potecaris shoppis Squinantū. Squynant groweth in Alyphica and in Arabia/ the best cōmeth out of Nabathea/ the next in goodnes is it that cōmeth out of Arabie/ the worst cōmeth out of Africa: the best & the most wourthiest to be chosen/ is that whiche is redde/ fresse and full of floures/ but small/ and hath redde peres in it/ whiche beinge robbed in a mans handes/ will smell lyke a rose. It byrth the tonge also lyke fyer. We vse no part of it/ sauinge the flower/ the stalke and the rote. We haue not in Europa suche squynant as Dioscorides describeth. I neuer sawe squynant growinge/ sauinge only dyed.

The properties of Squynant.



Squynant hath the vertue to bringe downe floures to dryue fourth water/ it driueth winde awaye/ maketh y heade heauy/ and bindeth a lytle/ breaketh and rypeth/ and maketh louse the vessels that the winde maye comfort. His floure is good in drinke for them that voide blode/ for the paine of the stomake/ longes/ lyuer and kidnies. The rote is more astringent bindinge/ therfore it is good to be geuen in the quantite of a dram wyth so muche peper for a few dayes vnto them that haue the lothsumnes of y stomake to them that are sicke in the dropsie/ and to them that haue the crampe. The broth is good to sitte ouer agaynst the burnynge heate of the mother.

Of the Iuniper tree.

Iuniperus.



Iuniperus is called in Greke Arkēthos/ in English Juniper or Jenever/ in Dutch wachhold/ in French du genesure.

The Description.

Dioscorides maketh ij. kindes of Juniper/ the greater kinde & the lesse/ whiche only differ in bignes. Juniper both the greater & the lesse is alwayes grene & hath in the stede of leaues prickes rather the right leaues/ and euery suche leafe or picke is very like vnto y^e ende of the tonge/ of an hueholl or woodspike/ but it is grene/ the wod is redish/ whiche if it be put into the fyre/ maketh a very good smell. The berries are first grene and afterwarde black. Some holde y^e berries are ij. yeare in ripinge vpon the tree. This tree groweth commonly in great wast & wilde mores & baron groundes/ but somtyme it groweth in metly good groundes/ In England it groweth most plentifully in Kent/ it groweth also in y^e

bylshoppyche of Durrum/ & in Northūberlande. It groweth in Germany in many places in greate plente/ but in no place in greater then a lytle from Bon/ wher as/ at the tyme of yeare the feldefares seide only of Junipers berries/ the people ate the feldefares vnderawē wyth guttes and all/ because they are full of the berries of Juniper.

The vertues of Iuniper.

Ther are ij. kindes of Juniper/ the greater & the lesse/ they are bothe hote/ & stir men to make water/ & if y^e they be sette a fier/ they dryue awaye serpentes. The berries do measerablye hēte & binde/ & are good for the stomacke. They are good to be dronken against the diseases of the brest/ agaynst the cough/ agaynst winde/ gnawinges & bytinge of serpentes. They dryue fourth brine/ they are good for places burst & shronken together & for the stranglinge of the mother. The leaues are bytinge & sharpe. Therefore both they/ & also the iuice of them are good to be dronkē wyth wine or to be laide to agaynst the bytinge of a veper.

Of Labrusca.



Labrusca/ whiche is called in Greke Ampelos agria/ or Omis phar/ is of ij. sortes/ the one kinde is so wilde y^e it hath only floures/ and goeth no farther/ & this floure is called Enanthe. The other hath floures & also lytle grapes. I haue sene of both y^e sortes plentifully in Italy in diuers places by the floude Padus/ and

Of Labrusca.

and in highe Almay also. It may be called in Englishe a wilde vine. All thinges both leaues/flowers and grapes/ are lesse in this kinde then in the garden binde/or els in figure and fasshon they are all one.

The nature of the wilde grape.

The leaues of the wilde grape/and the stalkes/and claspers haue the same vertue that the other hath. The flowers of the wilde grape/haue a stoppinge or bindinge power/wherfore in drinke they are good for the stomacke/and to dryue fourth brine. They stoppe the belly & the castinge out of bloude/if they be dyed and laide to/ they are good for the lothsomnes of the stomacke and sournes of the same. They are good to be layde vpon the heade/ether grene or dyed wth vinegre & rose oyle. A plaster made of them/ healeth bloody woundes/ the impostemes in the corners of y^e eye when they are in begynnyng/ the sores of y^e mouth/ & the frettinge sores of y^e prinities. If they be broken wth hony/saffron & myrra rose oyle/they sane from inflammation. They are good to put in pessaries to stanche blode. They are good to be layde to wth wine & the mele of perched barley agaynst y^e watering of y^e eyes/ & y^e burninge of y^e stomake. The ashes of them/ burned in a vessel wth hote coles are good for medicines for the eyes/ and wyth hony it healeth whit flawes/aguayles & goomes bledinge/ & bered wth impostemes.

Of Lettes.

Σπιδάξ.

Lactuca.



Σπιδάξιν καφαλίνα.



Lactis



Lactuca is called in Greke Thridar/ in Englishe Lettes or Lettuce/ in Duche Lattich/ in Frenche/ vng Lactue. Lettis is of diuerse

kindes/ one kinde is called Lactuca hortensis/ and in English garden Lettis/ the other kinde is called lactuca sylvestris/ whiche is called in English grene endiue/ & this is the herbe that the Israelites eat woth ther passouer lambe. Ther are diuers sortes of garden lettes/ for one is called Lactuca capitata/ that is cabbage lettes/ because it goeth all into one heade/ as cabbage cole doth/ an other kinde is the comon lettes/ som kinde of lettis haue white sede/ & other kindes haue black sede.

The description of Lettice.



The comen garden lettice hath brode leaues like vnto whyte endiue/ and the stalke ryseth streight vp/ about the top are diuerse branches/ whych haue yelow floures. The wilde lettes is like the

other after Dioscorides/ but the roote is shorter/ the stalke is longer/ the leaues are whyter/ smaller and sharper and bitter in taste/ and when as they perfit/ they are full of prickel.

The properties of Lettis.



The garden lettes/ whych is of a coolinge nature/ is taken to be good for the stomacke: it bringeth slepe/ softeneth the belly & called fourth mylke: but when it is sodden/ it nourissheth more. But they that haue an euell stomacke/ were best to take it vnwasshed. The sede were good to be dronken of them that are combred woth vncleane dreames: & it is good agaynst the rage of venery. Duche vse of lettes/ hurteth the eyesight: it is good agaynst inflammationes and hote burnynges. It is layde vp of som/ and seasoned and sauced in vyne.



Of Haris foot.

Agopus maye be called in English Haris foot/ or rough clauer/ the Duch call it Katze kle/ & Frenche call it Bede de leure.

The description.

Lagopus.



Dioscorides sheweth no mark wherby Lagopus differeth from other herbes/sauunge that it groweth among the corne. Whiche place is comē to many other herbes. Wherefore we can not gather by that one worde/ what herbe in our felde is Lagopus in Dioscorides. But because it hath the name of an Haris foote/ and no other herbe growyng in the corne/ is so like an Haris foot as thys herbe is that I set furth/ I thinke not w out a cause that Fuchsius (of whome I learned thys herbe as I haue learned certayn other) iudged it well to be Lagopus/ and chesely because it agreeth in vertue wyth it that Dioscorides speaketh of. The herbe which I take for Lagopus/ hath a round stalke/ and roughe leaues of the form and fallshon of a clauer/ or a theleued grasse. The sede is very bindyng/ and it growethe in roughe & hoyle knoppes/ or hedes/ whyche are not brlyke vnto an Haris foot. Amatus Lusitanus accusyng Otho Brunfelsius for makyng trinitariam to be

a kynde of hepatica/ Mattheum Syluaticum for iudgyng auenes to be Lagopus/ falleth in to as great an error as any of them both did/ whillis he maketh trinitariam montanum/ to be the ryght Lagopus. For the herbe called trinitaria of the herbaries in Italy/ and edel leberkraut or gulden kle in Duche/ is not the ryght Lagopus. Whych thyng may very easely be proued by Dioscorides whych sayth that Lagopus groweth in the corne/ when as trinitaria is neuer found in the corne/ but in hyghe mountaynes and in such wilde and vntilled places/ where as not corne at any tyme hath growen.

The vertues of Lagopus.



The herbe Lagopus dronken in wyne stoppeth the belly/ but if a man haue an ague/ he must drynk it for the same purpose in water. The same is good to be layd vnto the share/ when it is inflamed or brought into a great heat. Lagopus as Galene sayeth/ hath so dryng a power/ that it can drye vp well the sic

Of the belly.

Of

Of the herbe called *Lamium* or *dede Nettel*.

Lamij tria genera.



Lamium is called also
vrtica iners/ or mor-
tua/ vrtica alba/ and of
som Archangelica/ in
Englishe *Dede nettel*/
in Dutch *tod Nessel*/ in
Frenche/ *orti morti*.

*Godonensis
folio*

The description of *dede Nettel*.



Lamium hath leaues like
vnto a *Nettel* / but les-
se indented about/ and
whyter. The downy
thynges that are in it li-
ke pyckes/ byte not/ y stalk is four-
square/ the floures are whyte/ & haue
a ströge sauor/ and are very like vn-
to litle coules/ or hoodes that stand
ouer bare heades. The seede is blak &
groweth about the stalk/ certayn pla-
ces goyng betwene/ as we se in hore
hound.

The vertues of *dede Nettel*
out of Pliny.



That kynde of *Nettel* also/ which among other I named *Lamium*/
beyng mooste gentle of all other/ and hauyng leaues that byte not/
wyth a corne of salt/ healeth such places as are brused/ or beten/ or
burnt/ and weinnes/ and swellynge/ goutes and woundes. It hath a why-
te thyng in the myddes of the leafe/ which is a good remedy agaynst saint
Antonies fyre or hore burnynge. The later writers holde that the *dede*
Nettel is good to stop blood/ if it be layde ether vnto y lowest partes of the
neck/ or to y shoulder blades: They saye also y it is a good remedy agaynst
foule sores and fistulaes or false woundes.

Of the herbe called *Lampsana*. & *ripple wort*



Lampsana / as Dioscorides writeth is a wyld worte
or eatable herbe/ and more largely doth not he descri-
be *Lampsanam*. But Pliny describeth hys *Lampsana*
thus. Amongest y wyld kole is also *Lampsana*
a foot hyghe/ with roughe leaues like vnto nape
or a yelow rape: but y flour of *Lampsana* is whyter.
When I was in Bonony/ Lucas Ghinus the reder
of Dioscorides there/ shewed me the ryght *Lampsana*
nam/ which afterwarde I haue sene in many places

*Godonensis
folio*

of Germany in the corne felde/ much lower then carlok/ but in taste and in
E iij fashion

*perhyt
herbe*

Clagrouns Supplement:

140

Of the herbe called Lampsana.



fashion of lefe much like it. But it hath a whyte floure wyth a very litle pur-
ple in it / in som places as I remembre / yet moſte comely it is all clere white.

The vertues of Lampsana.

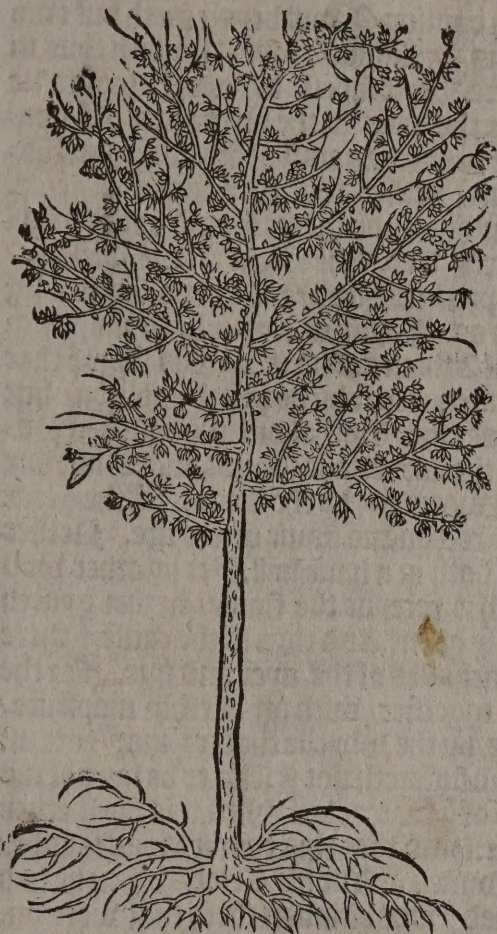
Dioscorides maketh no other mention of any vertue / that Lampsana
hath / ſayng that he maketh it good for the pott / & ſayeth that it no-
riſheth more then the dock doth / and is better for the ſtomacke. Ga-
lene ſayeth that Lampsana eaten / ingendreth euell iuice / if it be layd to wyth
out / that it hath ſom pour to ſcour away / and to digeſt or make rype.

Of the tre called Larix



Dioscorides describeth not the tree which is called of
the Latines Larix / and of the Duche ein Larch baū.
But Pliny described it and maketh mention of it /
but not allwayes accordyng to the truthe as men of
great experience and of no leſſe learnyng / not beyng
encumbred wyth ſuch beſines as Pliny was / haue of
late founde out. Pliny writeth that the leues of the
larche tre / neuer decay nor fall of / whiche thyng both
Matthiolus & Bellonius haue found by experience
to be

Larix.



to be untrue. For they wyte both that the larche tree leaues fal of in wynter. But herein I can beare no wytues/ for although in summer I haue sene infinite larche trees/ yet I was neuer in wynter where they grew. But I trust them which haue sene them both in summer and wynter. And out of these mēs wytynges I haue gathered thys description of Larix folowing.

The larche tree comenly is lower then the fyrr tree/ but in som places it is foude as hyghe as y fyrr tree is. The lowest parte of the boli or body of the larche tree/ next vnto y grounde/ hath a barke very harde/ and it is full of ryftes & gapynges/ whiche appeare lyke certayn depe furrowes. If ye heve it/ and cut it/ with an hatchet/ ye shall fynde it very rede/ and untill ye come vnto the bunghes it is roughe/ but after y ye come to the place where the bowes grow/ then it is smother & in color/ is out of an ashy whytish. The bunghes are lesse the any other kynde conenutberyng tre hath/ and they are tougher and mo-

re bowyng/ and theyr color is out of yelow redish/ and of a very pleasant sauor. The leaues are blunt/ soft and bowyng/ two fingers long/ a litle brode/ & of y bygnes of fenel leaues. About thyrty grow together about one knop/ after the maner of a beame. In taste they are not so byndyng as other leaues of trees of lyke kynde be. In smell they resemble y leaues of a pyne tre. The larche tre is very lyke vnto the cypres tre/ in the fruite or nutt. For the larch nut is as greate as y Cypres nut is/ and somthinge longer/ and hath a shorte stele or foot stalk/ wherby the fruite is ioynded vnto y tree. The nutt is compassed about wyth thin huskes one growyng ouer an other/ after y maner of scales of a fishe/ and wythin are sedes of the bygnes of a Cypres kyne. Thys tree groweth largely in the mountayes in the land of Cour/ and in the alpes that are betwene Itali and the countre called Rhetia/ where of one parte is in the diocese of Cour.

The nature and vertues of thys tree.



fynde great diuersite of opinionones and debat betwene the olde writers and the new/ concernyng the nature of this tree. For the newe writers hold that y wode of this tre/ wil burn as well as y wode of other trees. whych thing this day/ is perfittly knowe in many places by dayly experiece. But y old writers hold y

E iiii the

Of the tree called Larix

the larche tree will take no flame/and that it will no more burn thē a stone. Amongest many old wryters that hold opinion/I will bryng furth but two to beare witnes of y^e mater. The one is Palladius/ which writeth thus in hys boke of husbandry of the Larche tre. Larix sayeth he/ is very profitable to make bordes of/ & to lay them vnder the tyles/ in the vtter parte of y^e house. If thou do so/thou hast made a sure defence against al burning: For those bordes will nether receyue any flame/ nether will they make any cole. The other olde writer is named Vitruuius/who in hys second booke of bylding wryteth these wordes of the larche tree. The larche trees/ saith he/ are touching the leaues/like vnto the pyne tree leaues. The tymbre is long & as tractable for any inwarde werck as Sapin is. And it hath moyste or liquide rosin of the color of the hony of Athenes. And it is good for thē that haue the tiseick in theyr lunges. The Larche tre whiche is not knowen/ but only vnto the proper inhabitantes/ that ether dwel about the banck of Paduis flood/and about the see shores of the Venetiane see/not only is not hurted wth rottyng or mildring/ or wth wormes/ by the meanes of the great bitternes that it hath/ but also it will receyue no flame of the fire. Nether can it burn any otherwysē thē a stone doth in a lyme kyll. Yet by other wodd it burneth. And yet not euen then doth it receyue the flame/ nether gyueth any cole/ but in a long tyme it is slowly burnt. And thys is the cause/ y^e there is in it a small temperature of the principales of the ayer and fyre. For the wodd beyng thick and hard fastened together/ with an earthly moysture/ and not hauyng voyd spaces for holes/ by the whyche the fyre may entr in: it putteth back the pour of the fyre/and suffereth not it selfe to be hurt of the reason of y^e heuynes/ it is not holdē by of y^e water/ but when it is born ether in shyppes/ or is set aboue the fyre raft: How that this tymbre was founde/ there is a cause to know it. The renowned and noble Cesar/ when he had an hoste about the alpes/ he comanded y^e inhabitantes there that were vnder hym/ to finde vitales. But there was a fast toun/ named Laringum/ and the mē of the towon trustyng to theyr naturall defence/ would not obey the commandement of Cesar. Therfore the chiefe capitayne commaunded y^e garisones to besedgē it. But there was before the gate of the towne/ a tour made of thys tymbre/ made of diuerse beames/ one goyng crosse ouer an other. And it was very hygh/ and in fasshon after the making of a broche or a steple/ that is great beneth and small aboue/ so that a man myght put back agyn them that came by/ both wth stones and clubbes. But when it was perceyued that they had no other wepenes but stones & clubbes/ and y^e they could not cast far from the wall/ by the reason of the heuynes/ the commandment was geuē/ y^e faggoters made of small brusse/ shuld be set a fyre/ and layd to the holde. The souldyers dyd that spedely. But as soon as the flame had taken holde of the faggottes/ belyde the tymbre/ and went by in to the ayre a loft/ it made all menn thynck that all the hole heap shuld fall by and by. But when the flame went out of it self/ and so was quēched/ and the tour appered vntouched/ Cesar woundering greatly/ commaunded y^e they should be compassed round about/ with out the castyng of dartes. But when the townes men compelled by fere/ had geuen by and yelded them selues/ it was demanded of them from whence the wodd came/ which would be hurt wth y^e fyre. And then they shewed thē those trees where

of was

of was great plenty in þ place. Thus far hath Vitruuius written of þ larche tre. We may se now þ ether þ olde wryters haue erred sore in tellyng þ proper ties of þ larche tre/or elles þ new wryters know not þ ryght larche tre. But I thynck þ lyghtly there is no tre better knowē vnto þ moſte parte of þ new wryters of plantes thys day/thē the tre called larix is. The hyghe duche call thys tre ein lorchbau or ein lerchbau. They þ dwell about Tridēt call þ roſin of it larga/ & there is a place as Bellonius þ frēchmā wryteth þ is called at this tyme ballarix. Whiche thyng may be takē/ þ þ Larix tre is not gone out of knowledge nether in Itali/nor in frāce/nor in Germany: wherefore it is rather to be thought þ þ olde wryters markyng not ſo diligētly as they ought to haue done one exāple/ haue fallē into a falſe beleue/ out of whiche as of a great tre many branches of errores haue ſpōg out afterwarde. Beſyde þ þ tymmer of þ larche tre which is very good beutius & profitable for budyng: it gyueth alſo ii. excedyng hoſſom & profitable medicines/ where of þ one is þ comē turpētine/ & þ other is þ famus medicine called Agarick. Maſtholus wryteth/ þ where as he hath bene/ þ the mē þ gather þ moſt roſen of þ larch tre/ vſe to bore a hole wyth a long perſer euē vnto þ harte of the tre/ & vnder þ hole to ſet a veſſel made of þ barck of þ pichetre/ to receyue þ roſin þ cometh furth there in. But in Rhetia where as I haue ſene the maner of gathering of þ comē turpētine/ is thys: They cut an hole depely doūwarde in þ larche tre/ w̄ an hatchet & a chisel/ ſo great þ will holde a great dial of þ roſin. Whē þ hole is full/ they take it out w̄ ladles & ſpownes/ & put it into veſſelles. Antonius Trauerſus a ryght Bētlema of þ couētre of Rhetia/ whē as I lay in hys howſe/ reſtyng me after my great labours þ I had taken in ſeking of herbes in þ alpes/ tolde me for a ſuertie/ þ carpēters of that couētre knowyng the hoſſomnes of the roſin/ when they chance vpon any plenty of it/ whille they cut the larche trees/ drynck largely there of/ and becom as dōken therew/ if they had dronken a great deale of ſtrong wyne. Dioſcorides wryteth that the roſine larche tre receyued in/ by lyckyng/ is good for the olde cough. Many vſe it now/ wyth great profit agaynſt þ ſtone and the diſeaſes of the kydnes in the ſtede of the ryght turpētine. Aetius wryteth thus of all roſines. All kyndes of roſine/ hete/ dryue away/ ſoftē/ draw furth and opē/ and heal woundes and bynd them together/ muche more then waxe doth. And Galene in hys booke de ſimplicibus medicamentis wryteth thus of roſines. All roſines do heate & make drye. But they differ one frō other. The roſine of þ lentiske tree called maſtick/ deſerueth worthely þ cheſe prayſe amongſt the all. Amongſt other roſynes/ it of þ turpētinetre is beſt. It hath an open or maniſeſt byndyng/ but not ſo muche as maſtick hath/ but it hath ioyned w̄ it a certayn bitterneſs/ whereby it rypeth more thē maſtick doth. & by þ meanes of þ ſame qualite/ it cā ſcour ſo þ it cā heale ſores & ſcabbes/ & it draweth more thē other roſines/ becauſe it is alſo of finer partes. And þ ſame Galen in þ thyrd boke de medicamentis ſecū dū gñā wryteth thys ſentēce. Of theſe kyndes of roſin is/ is þ which called larigna/ þ is roſin of þ larche tre which is moſt ſoft/ or more liqued/ but of þ ſubſtāce of þ moſt roſen of þ pichetre/ which þ groſſers ſell for turpētine thē þ know not þ one frō other. But þ roſyn both in line & taſt & working is ſharper & quicker thē turpētine is. There fore the roſin of the larche tre hath a like vertue with thys and w̄ the turpentine/ but it hath a greater poure in dryuing away & a more ſubtile/ or ſyner ſubſtāce.

Of



Ellonius woundereth that any man dare holde þe Agarik doth grow in other trees then in the larche tre/ but hys meruelynge is again to be merueled at/ seynge þe good autores wyte/ þe it may be found also in other rosin bringing trees. But thys do I thynke/ that the best Agarick that is this day/ is found in the Larche tre. Agarik is founde very dere bothe in Itali/ Fraunce/ Germauny and Englad. wherfore they that would take þe paynes to sayle to Norway (whiche is nerer vnto England/ the is ether Rome or Compostella) they myght byynge many thynges from thence more profitable for the realme of Englad/ then that which some byynge from the aboue named places. For besyde many diuerse kyndes of herbes and rootes which grow there in great plenty/ and may be gotten wyth a small coste/ the values of the synples well esteemed/ there may a man haue not only most excellent turpentine of the comest sort/ but also the moste precious Agarick. If no other men will take the paynes to byynge this commodite vnto theyr contrey/ I will aduise the falconers that go to Norway/ that both for theyr owne profit and for theyr countreyes/ that they learne to know þe Larch tree/ that they myght byynge into England not only good comen turpentine/ but also costly and precious Agarick. If any man will take the payn to gather Agarick/ let him first learne wel by the forewryten descriptio to know the Larch tre/ and then marke it that I shall tech hym in these wordes immediatly folowynge. Agarike is the same/ in a larche tre that bueche as the Northern Englishmen call it/ or as other call it/ a todstole/ is in a birche or a walnut tre/ where of som make tunder bothe in England and Germauny for their gummies. Agarick as it is very precious/ so is it not very comen nor good to finde/ for som tyme a man shall se in som places a thousand trees/ erhe fynde one that hath Agarick growynge vpon it. It groweth moste comunly in olde trees and in suche/ as are growing in hyghest clifles rockes and toppes of mountaynes of al other. It groweth neuer in þe bughes of the tree/ but vpon the bole or body of the tre/ som tyme higher and som tyme lower/ as other thynges lyke mushrum mes/ todestoolles or bruches do. The only tyme of gatherynge of Agarick is in the end of haruest/ when as it is dry and full rypp. If that is gathered in the summer and in the spring/ except it be of the last years growth/ is both vnholsom for mans body/ and the same can not be gathered without the great ieperdy of the gatherer/ for then it is full of water/ which when it cometh furth/ with a perillus vapor þe it hath/ it smiteth in to the heade and maketh hym very syke. And as the waterish vnrype Agarike is vnholsom/ so it that is passed two yeares olde/ is of no pryce nor value.

Of Agarick out of Dioscorides.



Here are two kyndes of Agarick/ the one is the male/ and the other is the female. The female whiche is þe better/ hath right or streyght orders/ or lynes/ of beynes/ goynge within it. The male is rounde and faster fastened together. Bothe þe kyndes haue a swete taste at the first tastynge/ but afterwarde/ it turneth into a bitter taste. The nature of Agarick is to bynde together

together & to heate. It is good for y^e gnawinges in y^e belly/ for raſones & for
burſten places & for the y^e are bruſen & hurt with falling. The uſe is to geue a
ſcruple in honied wyne/ to them that haue no ague/ and with mede to them
that haue a feuer. It is alſo good for them that haue y^e bloody ſtir/ to the that
haue the guellſought or iaundelle/ to them that are ſhortwynded/ and to the
that are diſeaſed in the lyuer and the kydnes. uſe uſe to gyue a dram whē
a mans water is ſtopped/ if the mother be ſtrangled/ or if a man be ill colo-
red. It is taken with maluaſei when a man hath coſumption or tiſpck and
with orymel or honied vinegre/ when a man is cumbred with the diſeaſe of
the milke. If the ſtomack be ſo ſlaſhe and louſe that it can hold no meat/ then
is it beſte to be taken alone/ without any moyſture. After the ſame maner
is it gyuen to them that belche out a ſoure breth. If it be taken in the quan-
tite of two ſcruples & an half/ with water/ it ſtoppeth vomityng of bloode.
If it be taken with honied vinegre/ in lyke weyght/ it is good for the ſciati-
ca and the payn in ſoyntes and the falling ſiknes. It byrnyng alſo down to
women theyr ſyknes. In the ſame quantite it is good to be taken againſte
the wyndenes of the mother. If it be taken before the ſhakyng of an ague/
before the fit come/ it taketh the ſhaking away. The ſame taken in the qua-
tite of a dram or two with mede/ purgeth the belly. It is a good remedy a-
gainſt poyſon taken about the quatite of a dram with a drinck well dilayd
with water. It is a ſpeciall remedy againſt the ſtyngyng of ſerpentes and
for y^e biting of y^e ſame if it be dꝛōkē in y^e quatite of one ſcruple & an half with
wyne. Galene writeth alſo that if Algaricke be layd vnto with out/ that it is
good for the bytyng and ſtyngyng of a ſerpēt. Helue writeth that Algarick
is hote in y^e firſte degre & dry in y^e ſeconde. It is gyue in pouder ſayeth He-
ſue/ from one dram to two/ but in bꝛoth from ij. drammes to ſiue.

Of the herbe called *Laserpitium*.



Haue nether ſpoken with any man/ nor rede in any wyter of
this our tyme/ that durſt ſay that he had ſene y^e ryght *Laserpitium*/ wherof *Theophrast* and *Dioscorides* make mention
of. But *Ruellius* iudgeth that the vertuous herbe called *Angelica* is *Laserpitium gallicum*. If there be any *Laserpitium*
ether in France or Germany/ I would rather take *Dillitoxi*
of Spayn called of the Duche meifter wurtz/ to be *Laserpitium* then *ange-
lica*/ becauſe it hath leues more like perſely the *Angelica* hath. If any man
trauayl in to farre countres/ & woulde learne to know the ryght *Laserpiti-
um*/ let hym well marke theſe deſcriptiones which I ſhall now traſſlate out
of *Dioscorides* and *Theophrast*/ & he ſhall the ſoner come by the true know
ledge of it. *Laserpitium* groweth in Syria/ Armenia/ Media/ and Lybia/
with a ſtalck lyke a ſerula or ſenelgyant/ which ſtalck they call *Maſpetum*.
It hath leaues lyke *Perſely*/ and a brode ſede. The iuice that cometh out of
y^e ſtalck & roote is called *Laſer*. The ſtalcke is called *Silphio*/ y^e roote *Ma-
gudaris*/ & ſom call the leafe alſo *Maſpetū*. *Theophrast* deſcribeth *Laserpiti-
um* thus. The roote of *Laserpitium* is manifolde & thicke. It hath a ſtalck as y^e
ſerula hath/ & a leafe whiche they call *Maſpetū* lykeſvnto *Perſely*. The ſede
is brode/ & is of y^e ſaſhyō of a leſe ſuch as y^e which is called the leſe. The ſtalck
perſe-

Of the tree called *Larix*

Laser seu Laserpitium.



worptinges.

perished euery yeare as the stalck of ferula doth. The rote is couered wth a black skinne. I can fynd no more in these two aunciet w^{riters} cōcerning the descriptiō of *Laserpitium* but these few wordes wiche I haue now rehersebnto yow. By these wordes of *Dioscorides* and *Theophrast* *Matthiolus* and al other that hold *Benjoin* is *swete Laser* of *Cyrene* are reproued and founde faulty in a great error. For *Dioscorides* & *Theophrast* make *Laserpitium* an herbe/ and such one as dieth euery yeare concerning the stalckes and top at the leste/ and *Laser* to be the dyed iuice of an herbe/ when as we know by the stiches & peces of wod *we finde oft in Benjoin* or *Beljoin* / & by the experiēce of *Lodouicus Romanus* (whome also *Matthiolus* allegeth/ g^{uyng}therby other men wepens to feight against hym self) *Beljoin* or *Benjoin* is the rosin of a tree/ and not the iuice of any herbe. But as for *assa fetida* / I wil not deny/ but *it is Laser medicum* or *Syriacum* / as *Matthiolus* & other w^{riters} haue taught in theyr

The properties of Laser and Laserpitio.



Lhe roote heateth/ and in meates is hard of digestiō/ and noysum to the blader. If it be layd one wyth oyle/ it is good for brused places and wyth a cerote or treat made of waxe: it is good for hard lumpes and wennes/ with oyle of *Treos* it is good for the sciatica/ or with the cerot of priued floures. If it be sodden in vinegre and laid to with a pomgranat pill/ it is good to take those thynges away that grow to muche about the fundamēt. If it be drōken/ it withstandeth poyson/ it maketh the mouth smell well/ if it be menged with salt or with meat. The best *Laser* is rede throw shynnyng lyke vnto myrr/ not grene/ myghty in smell/ of a pleasant taste/ and when it is steped/ it waxeth easely white. The iuice dyed and hardened it is beste. The leues deserue the second prayse/ and the thyrd the stalck. For it hath a sharpe poure/ it maketh wyndenes/ it healeth a scald heade/ if the place be anoynted with it/ and peper wyne and vinegre. It sharpeneth the eyesight/ and if it be layd to with hony/ it healeth the cataract of the ey/ or the haw in the eye when it is in the begynnyng. It is good to be put into the holes of the tethe/ for the tuthe ache / or to be bound about in a cloth with *Olibano* or *Frackincense*. It is also good to washe the mouth with it

and

and hylop sodden with fygges in water and vinegre. It is good to be put into the wound of them/ that are bitten of any wod or mad beaste. It is myghtely good against the poyson of arrowes or darteres/ and against all beastes/ that cast out venem ether dronken or layd to with out. It is dabbed about the stynginges of scorpiones/ with oyle well menged/ or tempered. It is layde vnto deadely burninges/ if they be a litle holde and constreyned together before/ and with rue nitre and hony/ or by it self/ it is also layd to carbuncles. If ye cut a circle round about aguayles or any hard lumpes/ and make this medicines soft with the broth of figges or menged it with a cerot/ it will pull them away. With vinegre it healeth the foul skurf of the skinne. It healeth also outwarpyges or to growinges in the fleshe and the swelling fleshe about the nose thilles which is called polypus/ if that it be layd to a certayn dayes with coperus or verd grese. It helpeth y old roughe scurfenes of the lawes. If it be take dilayed with water/ it healeth quickly y horsenes of the voice. If it be layde to with hony/ it healeth y Wuula. It is good to be gargled agaynst y squinsey with mede. They that vse to eat of it loke much more freshly/ the they had won to do/ and with a better color. It may be gyuen with great profit agaynst the coughe/ in a soft eg/ and agaynst the pleuresie in suppinges/ and agaynst the saundes and diopsey with dried figges. The same dronken with wine peper and olibane or ryght frankincense dryueth away the trymlyng and shaking of agues. It is gyuen in half a scruple weyght to them whose heade standeth backward. If any horsfleches or loughleches cleue to a mans weland/ thys/ if it be dronken/ will dyme them down/ if a man will make a gargle with it/ and with vinegre. It is good to be dronke for milck that is clodded and run together in lumpes. It is good for the falling sicknes/ dronken with oxymel or honied vinegre. If it be dronken with peper & myr/ it bryngeth downe floures. If it be take with the kynnelles of grapes/ it stoppeth the belly. If it be gyue with lieghe/ it is good for places that are sodenly shronken together and bursten. It is resolued or melted with bitter al mondes/ or with rue/ or hoot brede for to make drinks of it. The iuice of the leues will do the same/ but not so effectually. It is good to be chowed with oximell or with hony and vinegre to help the throte/ when as the voice is horse or dulle. It is sayde that there is an other Magudar in Lybia/ and that the root is lyke Laspitio/ but that it is not so thyeck/ sharp and spongyous/ out of whiche no iuice floweth furth. It hath like vertu with Laspitio. If a man will compare these vertues with them that the later wyters gyue to maister wurt or pilitozi of Spayn/ he shal fynde y there is as great agrement betwene theyr properties/ as is betwene theyr formes & descriptiones. But of thys mater I intende God wyllyng to speake more largely an other time.

Of the herbe called Lathyrus.



Lathyrus putteth furth a stalck of the length of a cubit/ and a fygge thyeck/ and holow within. There grow in the top thyn ges lyke wynges/ and there grow out of the stalcke/ longe leaues lyke almondes leaues/ but broder and smother. They that are in the hyghest toppes/ are found lesse/ in the lickenes of Arestolochia or of a long Iuy lese. It bryngeth furth
F fruit

Of the herbe called Lathyrus.

Lathyrus.



fruite in the top in the hyghest braches/ whyche is notable by the reason of iij. cales or vesselles that the sede is in. The fruite is round as capers/ where in are cōteyned rounde cornes diuided one from an other by filmes & rynne betwene. The sedes are bigger the greate bitter tares called erua/ & roude. And whē þ barch is takē from the/ they are whyte and swete in taste. All the hole bushe is full of milck/ as the herbe called Tithymalus is. Thys description agreeth well with the herbe whiche is called in Englishe spurge/ in Dutch springkraut/ in frenche espurge/ of the apothecaries catapucia minor/ not bycause it is little/ but because it is lesse then ricius/ whiche is called catapucia maior. But the figure whiche that Matthiolus setteth for Lathyrus/ agreeth not with this description. For the leaues are not very lyke almonde leues/ nether broder then they be: But perauenture hys karuer hath begyled hymas karuers and paynters haue begyled othet men before this tyme.

The vertues of spurge out of Dioscorides.



Seuen granes of spurge taken in pilles with figges or dates/ purge the belly. But he that hath taken them/ must afterwarde dync cold water. They draw down choler/ flemme/ & water. The iuice taken out/ as the iuice of Tithymal: is taken furth/ and dresed/ hath the same workyng. The leues are sodden with a cock for the same purpose.

Out of Actuarius.



Purge purgeyth thynne flemme vehemently. Fiftene of the greater cornes/ are geuen at ones/ and xx. of the lesse cornes. They that wolde be effectually purged/ let them chow them. Let the that desyre not to be so gretely purged/ swalow them hole ouer specially/ if he that taketh them haue a weke stomacke. Actius hath þ same wordes and sentence of Lathyrus that Actuarius hath. wherefore

refoze it appereth that Actuarius a later wyter then Aetiut/took it that he wrote out of Aetiut.

of the herbe called Lauer or Sion



Non otherwise called lauer/ is found in waters/ with a fat bulshe ryght by with brode leues/ lyke vnto the herbe called Hippofelino/ but lesse & well smellyng. The herbe called in som place of Englad belragges/ agreeth in al poyntes with this description. But so doth not the herbe called in Englishe brooklyme/ & in Duche bauch pung/ for when as Sion is described to be a ryght by growyng herbe with leues lyke hippofelino: broock lyne crepeth moste comely by the grounde and hath a lese nothyng lyke vnto hippofelino. wherfoze Amatus gyueth an vnyght duche name vnto Sio/ when he calleth it bauchbungē or pūgen/ as the Duche mē also did before hym of whome he learned to call Sion bauchbungē. I meruell that Matthiolus maketh Syon with sedes in litle coddēs/ when all the Syon that euer I could ether se/ in England/ Germany/ or Itali/ had euer sede in y top after the maner of Persely/ with out any coddēs. wherfoze I reken that his Syon is not the ryght Sion. Syo is not only so lyke a kynde of Selinon/ called hippofelinon or olus atrum in the leues as Dioscorides writeth/ but also so lyke Selino or Apio in the stalck and top/ & sede/ that som haue taken it for Eliofelino/ and haue named it waterpersely. whiche name were good to be receyued in England/ that the herbe myght y better ther by be knowē/ the bi y name of belragges.

The vertues of water Persely.



He leues of Syon ether raw or sodden/ if they be taken in/ they breake the stone and dryue it furth. They moue men to make water. They are good to help women to theyr speknes. They are also good for to help the byrth to come furth. If they be taken in mete/ they are also good for the bloode to fly.

The Laurel or Baytre.



Aurus is named in Greke δαφνη, in Englishe a Bay tre or a Laurel tre/ in Duche ein lorben baum/ in frenche vng laurier. The leaues of the Bay tre are alwayes grene/ and in figure and fashon they are lyke vnto scala celi/ and to periwinkle. They are long and brodest in the middest of the lefe. They are blackishe grene/ namely when they are olde. They are curled about the edges/ they smell well. And when they are casten vnto the fyre/ they crake wonderfully. The tre in England is no great tre/ but it thryueth there many partes better and is lustier then in Germany. The berries are allmoste round/ but not altogether. The kinnell is couered with a thick black barke/ which may well be parted from the kinnell.

The Laurel or Bay tre.

The vertues of the bay tre, and it that groweth out of it.



He bay leaues haue the vertue and strengthe to hete / and to soften / wherefore the broth of them is good to sit in / for the diseases of the mother and of the bladder. The grene leues of the bay tre binde som thyng. And if they be layd to when they are broken / they hele the styngyng of bees / and waspes. The same layd to with perched barley and brede / swage al inflammationes or hoot burninges / but if they be dronken / they make all that is in the stomack go furth / and moue a man to vomit. Bay berries hete more then the leues: therefore if they be brused and put into an electuary mayd with hony / and sodden with Maluaei / they are good for a consumption / and for them that are short wynded / and for all reumes that fall into the louniges and breste. They are good to be dronken in wyne / agaynst the bytyng of scorpiones. They weish out frekles. The iuice of the berries with old wyne and rose oyle / is good to be poured into the eares agaynst the ache of them / and the hardnes of hearyng. When vse to put them into medicines which refreche them that are weety / or tyrede / and vnto oynmentes that scatter or dyme abrode. The barke of the roote / breaketh the stone / and it is perillous for weomen with chyld. It helpeth them that are sycke in the leuer in the quantite of a scruple and an halfe if it be dronken in wine. Besyde these vertues that Dioscorides gyneth vnto bay berries. Auicenna writeth that the oyle of bay is good for the heade ache / for the Morpheu / for the styngyng in the eare. The oyle also maketh men vomit. It is good for the shakynge of an ague: the bay berry is also a remedy agaynst all popson. Dioscorides wyrteth of the oyl of bay or Lauriell oyl thus. The bay oyl is better that is fresher / and hath a greater color / and that is mooste bitter and sharp. The pour of it is to heale and to soften. It openeth the bryeth holes of the beynes. It driueth away werynes. There is no better remedy agaynst al the diseases of the synewes / coldes / fallinge down of humores / the ach in the eares / the diseases of the kyndnes or neres / that come of coolde / then this oyle is if it be layde to. But if it be dronken it stirreth a man to vomit. Mesue writeth of bay oyle thus. The oyle of Barberries is good for the ache of the lyuer / and for the migrain or ach of the one syde of the brayn / when as they come of could cause. It is also good agaynst the payn of the great gut / of the mother and of the milt. The later writers holde that it is good agaynst scalles and skurfe / and wozmes / scabbes / scalles / an wheles / and ploukes.

Of Lentilles.



Eng is called in Greke Phacos / in Englishe a Lentil or Lentilles / in Duch / Linsen / in frenche Lentille. Lentil is a bushy and thick pulse with leues lyke vnto a fitch or a tare / but lesse. The floures are purple in white. It hath litle coddges som thyng

Pano's. Lens.



thyng flatt/ wherein are cōteyned in every one/ about iij. or iiij. granes in figure flat/ lyke an half pēny/ but som thyng rysyng in bignes toward the middes/ as a litle cake or bannock is/ which is hastily baked vpo y harth/ the sede is redish. They are far deceyued/ which haue vled y gre at garden or Spanishe lentilles/ wherof some are whyte/ for y whyte Orbo/ for they wat bothe figure & also y vertues of Orbus. Lentilles grow in great plēty in Cambridge shyre/ & all thow Germany where as they are husked and vled for a meat.

The vertues of Lentilles.



He oftē vse of Lentilles in meate/ maketh dull the eyesight. They are harde of digestion/ and bere the stomack & fill it with winde. If they be sodden with theyr shelles vntaken of/ they stoppe the belly. They are best to be eaten/ y are moſte easely digested/ and when they are steped make the water nothyng black. They haue a property to bynde together/ by reason wherof they stop the belly/ if the shelles be taken away before/ and they be throwly sodde/ & the first water be cast away (for the former brothe louseth the belly. They make a man dreame troublesom dreames. They are euell for y heade/ for the synewes and the longes. They will worke better in the stopping of the belly/ if ye put vnto them vinegre/ Endiue or porcellayn/ or rede betes or myrttilles/ or the shell of pomgranates/ or dried roles/ or medlers/ or fernices/ or byndyng peres or quinces/ or succory/ or plantayn/ and hole galles/ or y berries of Sumach. And all these thynges must be casten away after the selyng. But the vinegre must be very soze sodden therewith/ or elles it will trouble the belly. Thyrtye granes of Lentilles shelled/ are good against the ouer castyng of the stomack. If they be sodden with perched barley mele & be layde to/ they swage y ache of y gout/ & glueth together corners & hollow places of woundes layde to with hony. They burst by crustes & scour sores. If they be sodden with vinegre/ they driue away wēnes and hard swellyn ges. With a quince of Melilote/ they helpe the inflammaciones of the eyes and fundament/ so that rose oyle be put thereto. With few water they are good for wheles/ and for rynyng and fretting sores/ and for the wyldefire and for the kybes. They are also good for the pappes or brestes that haue clodded or clustered milck in them/ and for to much plenty that rynyeth out/ if they be sodden in water of the see/ and layd to. Auicenna writeth that

Of duckes meate.

Lentilles make grosse bloode and thick/and that muche vsing and eatyng of them bryngeth the lepre.

Out of Galene.



A man maketh brede of Lentilles/for they are drye and byttel/and haue a byndyng huske or skynne/the whiche is as it were theyr fleshe. And it hath a grosse & erthly iuice/ and a small tarte qualite. But the iuice that is within the Lentilles/ is contrary vnto bynding. Wherefore if any man set the in water and season the water with salt fishe bryne/or oyle/and take that water/the same will make a man louse in the belly. Twyse soddē lentilles stoppe the belly/and strenghten the guttes/ and all the hole belly. Wherefore they are good both for the comen and the bloody flux. But the shaled or husked Lentilles as they haue losse theyr streynight in byndyng and such things as folow there vpon/ so do they nozisse more then they that haue theyr huskes vpon them. But they make a grosse and euil iuice/ and they go thorow slowly.

Of duckes meate.



Duckes meat.

Lens palustris is called in greke phakos epilaton telmaton/ in Englishe duckes meate/ in Duche mer linsen. Lens palustris/ as Dioscorides sayeth/ is found in waters that rynne not/ but stand still/and that it is a certayn mosse like vnto a Lentill. Thys weede is well knownen in England/ and specially of them that haue poudes/ for in the later end of sommer/ if men take not great paine / all the poudes will be couered ouer with

The vertues of duckes meat.



Duckis meate hath a coolyng nature / wherefore it is good to be layd to empostemes and gatheringes of humores that ryn to one place/ to the wyld fyre or greate burninges/ to the gouty both membres alone and also with the mele of perched barley. It gleweth or bindeth or maketh fast the bowelles of yong childer. Galene writeth that duckis meat is of a coulde and a moyste temperature/ and in a maner is both could and moyst in the second degre.

of

Lentiscus.



The Lentisk tre is not described of Dioscorides/ nor of Theophrast that I haue sene as yet nether of Pliny. Therefore I will describe it as well as I can/ accordyng to the sight that I had of it where as I saw it growyng in Bonony. The tre that I saw/ there was but a low tre/ & the leaues of it stand in such ordre as the ash tre leues do/ that is euery one/ all mozte ryght ouer in order agaynst an other/ sayng that one standeth a litle beneth it/ that standeth on the other syde. With theyr manner of standyng euery payr representeth a cople of byrdes wynges stretched furth redy to flie/ and chesely then/ when as they are pressed furth vpon a booke. The proportion and color of the lefe is not vnylike vnto the lefe of periwinkle/ sayng that it is muche lesse. Pliny in the xviij. booke of hys naturall history/ and in the xxv. chapter/ alledgeth these iij. verses of Cicero/ where by a man may know som properties of the Lentisk tre.

*semper uero semper uiridis semperq; grauata,
Lentiscus triplici solita est grandescere foetu,
Ter fruges fundens, tria tempora monstrat arandi.*

The meanyng of these verses is thys. The lentisk tre which is allwayes grene/ and burdened/ and hath vled to were greate with a threfold fruite/ whille it byrgeth furth frute thysle/ it teacheth or sheweth thre tymes of plowynge. Matthiolus the Italiane describeth the lentisk tre thus. The lentisk tre is thyeck both in bowes & in leaues/ and þ twygges þ are in the top/ bow downwarde agayn towarde the erth. The leaues are lyke vnto the leaues of the fistik tre / of a greuous smell/ fat and bruele and blackishe grene. But about the edges they are rede as it were wyth litle beynges. It is allwayes grene. The bark is somthyng redishe/ bowyng and toughe. It byrgeth furth after the maner of the turpentine tre/ besyde the berries/ litle coddess wythen in ward after the fasshon of an home/ where in is inclosed a clere moysture/ which in continuance of tyme is turned into litle beastes/ lyke vnto them that come out of the coddess of the elm and turpentine tre. All the hole tre hath an ill sauor.

The vertues of the Lentisk tre.

f iij The

Of the herbe called *Lepidium* or *Dittani*.

The hole *Lentiske* tre hath a byndyng poure/ for the leaues/ the bou-
ghes/ the sede/ the bark and the rootes are all like in propertie. The
sodden iuice of it may be made thus. The leaues/ the barke/ and the
roote are sodden in water/ when they are sufficiently sodden/ and couled
afterwardes/ the leaues are casten away/ the water is sodden agayn vntill
it be as thyeck as honye. The mastik tre wyth hys bindyng propertie is good
agaynst castyng out of blode/ agaynst the come lare/ and agaynst the bloody
flux/ if it be dronke. It is good for y rymnyng out of blood from the mother
and for the fallynge down of the mother/ and of the fundament. In all thyn-
ges it may be take in the stede of *Acacia* or *Hypocistis*. The iuice of the bro-
ken leaues doth the same. The broth by layng it to in bathyng/ filleth by hol-
low places/ and fasteneth together agayn broken bones. It stoppeth fre-
tyng sores/ it dryueth furth water. It fasteneth y louse tethe/ if they be was-
shed wyth it. The grene twiggies are good to pik teth wyth all in the stede
of stiches and strawes and other tooth pickes. There is an oyle made of the
sede/ whiche is good to be vled whē any thynge had nede of stoppyng or bin-
dyng. The mastick tre bringeth furth a rosin whiche is called *Lentiscina* or
masticke/ of the comen sort *Mastix*/ or mastik. *Mastix* is good to be dronke
of them that spit blood/ & for an old host or coughe. It helpeth the stomack/
but it maketh a man belche. If it be eaten/ it maketh a mans brythe sauor
well/ it byndeth well together the gounes that are to louse. The best and
the greatest plenty of it/ groweth in *Chio* or *Sio* as it is now called. The
beste is it that is clere/ and shyneth/ and is whyte as virgin wax is/ brittle/
well smellyng/ and crackyng/ the grene is not so good. Som vse to conter-
fit mastick wyth frankincense & wyth the mirtur of the rosin of a pinaple.
Galene writeth thus of mastick. That whiche is whyte and comenly called
Chio or of *Sio*/ is made almost of ij. contrary qualites/ that is to wet/ of a
byndyng and a softenyng propertie. And there for it is good for the inflam-
mationes of the stomack/ guttes/ and liuer/ as a thynge that is hote and drye
in the second degre.

Of the herbe called *Lepidium* or *Dittani*.



L*epidii* is called in Englishe *Dittani*/ but foulisly &
vnlearnedly in *Duche Pfefferkraut* that is peper-
wurt/ because it is so excedyng hote/ whiche name
were more fitter in Englishe for thys herbe then the
name of *Dittani*/ that the name of *Dittany* myght
abyde proper vnto y ryght *Dittano*/ whiche begyn-
neth now to be set and lowen in England. *Dioscori-
des* leuyng out the description of *Lepidium*/ sayeth
these wordes/ *gnorinion batinion esti*/ y is to say/ it is
a well known herbelyng/ whiche worde herbelyng semeth to priuely
warne vs that the herbe that *Dioscorides* meaneth of here/ is rather y *Hi-
beris Democratis*/ the y *Lepidium* y *Pliny* describeth. For *Lepidii* y *Pli-
ny* describeth is no herbelyng/ but a long & a great herbe. *Pliny* describeth
his *Lepidium* thus. *Exit in bicubitalem altitudinem, folijs laurinis, sed mollibus.*
Vfus eius est, non sine lacte. *Lepidium* goeth vp into the length of ij. cubites/
& hath leaues lyke bay leues but softer. It must not be vled without milk.
Thys

Lepidium magnum.



Thys description agreeth very well vnto our Dittany. Paulus Egineta calleth þ herbe Iberis/ whiche Pliny calleth Lepidium as hys wordes here folowynge will bere witnes. In totum hos (sayeth he) sanitati restituit, Iberidis herbe vsus, quam lepidium, alij agrio Cardamum appellat. Quæ verò apud nos fruticosa nascitur, similibus lauri folijs & multo amplioribus, respondere, multa experimenta testantur. That is/ the vse of the herbe is Iberis restoreth these men perfectly to theyr helth agayne/ thys herbe is called of som Lepidium/ of other agrio cardamum. But many experimentes or profes bere witnes that the bushy one that groweth vpon vs/ with leues lyke bay leues but greater/ answereth not only in the sciatica/ but also in other old diseases. Thys Lepidium that Pliny & Paul describe/ groweth plentifully about the water syde that rynneth thorow Morpeth in Northumberland/ in suche places as great heapes of stones are casten together wpyth the myght of a great spat or floode.

The vertues of Lepidium.

Nede not to wyte any more of the vertues of Lepidium/ that I haue done before/ seying þ Pliny and Paul gyue the same vertues to Lepidium that Democrates/ Galene and Archigenes gyue vnto Iberis. Therfore they that will know more of the vertues of Lepidium/ let them rede þ chapter of Iberis. The Germanes in som places take the iuice of thys herbe and minge it with vinegre & salt/ and make a sauce there of for rosted fleshe as in Friesland/ som make a sauce of redeo for sodden meat.

Of Rosmary.



Rbanotis Stephanus matike/ called in Latine Rosmarinus/ is named in English Rosemary. Rosemary (as Dioscorides sayeth) putteth furth smal braunches/ and about them smal leues/ thyck/ long/ whyte in vnder/ and grene aboue/ with a strong sauor.

The vertues of Rosmary.

Rosma

Of the herbe called *Ligusticum*.



Rosmary hath an helyng nature / Rosmary healeth þe faundes / if þe broth or water that it is sodde in / be dronken before a man exercyse hym self / and after that he hath exercised hym self / entre into a bath / and drynke vnwatered wyne after. Men vse to put Rosmari in medicines þe dryue werisummes away / and into the oyntment called *Gleucinum*. The Arabians as Serapion witnesseth / gyue these properties vnto Rosmari. Rosmari is hote & drye in the thyrde degre / it is good for the colde reum that falleth from þe brayn / it heateth and maketh fyne or subtil. It dryueth wynde away / & stirreth a man to make water / and byngeth down weomens floures / it openeth the stoppynges of þe liuer of the milt and the bowelles. Tragus the German wytteth that Rosemary is a spice in the kitchines of Germany / and not without a cause. The wyne (sayeth he) of Rosmari / taken of a woman / if she will fast iij. or iiij. houres after / is good for the payn in the mother / and agaynst the white floures if they come of any inwarde imposteme. It openeth the lung pipes / and it is good for them that are shortwynded. It helpeth digestion / and withstandeth payson. It stancheth the gnawing of the belly / it scoureth the blode / and if a man will go into a warm bed after that he hath dronken of it / it will make a man swete. If that Rosemary leues be sodde in wyne / they will do þe same. The conserue made of the floures of Rosmari / is good for them that swoon / & are week harted. The water of Rosemary as the same Tragus wytteth / is good for them þe for hoysenes haue loste theyr speche. Rosemary is also good o withstand tryblyng of the membres / & þe dysines of þe heade.

Rosmarina.



Of the herbe called *Ligusticum*.



Ligusticum which some call *Danaceam* / and other *Danaces* / groweth muche in Liguria in the mount Appennine / nere vnto the alpes / where vpon it hath the name. The inhabitantes there about call it not without a cause *Danaces* / because both in the roote and stalck / it is lyke *Danaci heracleotico* / & hath the same vertues that it hath. It groweth in hygh and sharpe or rough mountaynes / & in shaddow places / and specially about ryuers / or as other textes haue / about

about diches. It hath a small stalk full of ioyntes/ lyke vnto dill/ and leues in the goying about lyke vnto Melilote/ but softer/ well smellyng/ smaller about the top/ and much diuided. In the top there is a bushy or a spoky top/ where in hāgeth black seide sound and somthyng long lyke vnto fenel/ sharpe in taste/ in smellyng lyke spyce. The roote is white/ and well smellyng lyke vnto the roote of Panacis heracleotici. Thys herbe dyd I neuer se in England/ nether in Germany/ but it that I saw in Italy/ was not lyke it/ that Matthiolus setteth furth. For it that I sawe had leues thryse as byg as it is Matthiolus sheweth. There grew in it that I saw/ all moiste in euery place thre leues together/ which were lyke vnto a kynd of lotus/ or a clauer/ or a trifoly. As far as I can mark as yet/ the herbe that I saw/ agreeth better wyth the description/ then it that Matthiolus hath caused to be paynted/ but let other that haue sene it ryght Melilote (where of I meruel that Matthiolus hath not set out the figure as he doth of other herbes/ which he granteth that he knoweth/ be iudges which of our two herbes is lyker vnto Melilote/ and let that be the ryghter herbe that hath the lyker leaues vnto Melilote.

The vertues of Ligusticum.



The nature of the seide is to hete and to make rype. It is good for inward aches and swellnges/ and for inflammaciones/ specially of suche as haue theyr stomack swellng by/ It remedyeth styngng of serpentis. In drynk it draweth down weomens sicknes/ & stirreth a man to make water. The root layd to/ hath the same effect. It is very good for the mouth/ wherefor the inhabiter there/ where it groweth/ vse it in the seide of peper/ & put it in meates.

Of Lyuerwort.



Lichen which comenly groweth vpon stones/ is also called byron/ it cleueth vnto watery stones/ or such as at the lesse are somtyme spynkled wyth water as a mosse. The colour is for the mosse parte grene/ but somtyme yelowelhe grene/ namely if the place be dyed where it groweth. To thys description agreeth well the herbe which is called in Englishe Liuerworte/ in Duch Stein leberkraut or Brumleberkraut/ in Frenche Hepatique/ of the apothecaries hepatica. If any man can not know thys Liuerwort by thys shorte description/ let hym know it also by these markes. It crymeth lyke a grene lese not only vpon stones/ but also vpon a moyst ground/ wyth certayn bellishe swellnges/ aperyng aboue the rest of the lese. There groweth out of it a certayn litle twig/ lyke as it were a stalke/ in the top where of are litle thynnes like sterres. At the first syght the hole herbe loketh lyke vnto a lese of the crympled lettuce.

The vertues of Liuerwort.

Lichen

Of the litle tre called *Ligustrum* or *Cypros*.

Lichen.



If *Liuerwort* be laid to, it stoppeth blood, it stoppeth or holdeth back inflammations or burnynge where wpyth the places begyn to swell. It is a good remedy against the foul skurfe of the skin. If it be layd to wpyth hony it healeth y jaundes, and it stoppeth y flowynge of humores that bere the tong & the mouthe. *Tragus* writeth that *liuerwort* sodden in wine is good for the diseases of the liuer and longes, and that the pouder of it taken wpyth suggar, is good for the same, and it is muche better then the comē people thynketh, agaynst great hetes and burnynge.

Of the litle tre called *Ligustrum* or *Cypros*.



Cypros (as *Dioscorides* sayeth) is a tre wpyth leues, about the bowes, lyke vnto the leaues of an oliue tre, but broder, softer, and greener. It hath white floures, mossy, or as som bookes haue growyng thyck together lyke clusters. The fruite is black, lyke older berries. The leaues haue a certayn byndyng in the. Thys description as I thynk and iudge wpyth many other agreeth in all poyntes wpyth the herbe, which is called in Latine *Ligustrum*, in Englishe *pyper*.

Of the litle tre called *Ligustrum* or *Cypros*.

Ligustrum.

37



pynt or pyuet / in Duche Beinholtz-
lin / in Frenche troesne. But Bassari-
us Venetus in hys boke that he wri-
teth of fishes / denieth styfly / that Cy-
pros is *Ligustrum*. But hys reasones
that he byngeth to proue hys purpo-
se wyth al: are not so stronge / but that
they may be confuted. Hys first argu-
ment is thys. Both Dioscorides and
Pliny make *Cyprium* a strange tree /
and assigne to it far and strāge coun-
tres to grow in / as in Canope / in Asca-
lone / and in Egypt. But *Ligustrum*
groweth euery where / therefore *Li-
gustrum* is not *Cypros*. First Bassa-
rius sayeth not truely in sayng that
Dioscorides and Pliny make *Cypros*
a strange tre / if he meane by sayng so
that they meant / that it grew not in
theyr countrees. For allthough Dios-
corides sayeth that the best *Cypros*
groweth in Canope / and in Ascalo-
ne: yet it foloweth not / that Diosco-
rides denyeth that there is any Cy-
pros growng in Grecia or in Ita-
ly. The same Dioscorides wyrteth
that the best Iris groweth in Illyri-
co and in Macedonia: doth it folow
therefore that he sayeth that Iris gro-

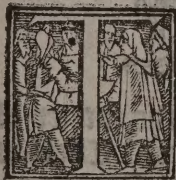
weth nowhere els but in Illyrico and in Macedonia. Thys first argu-
ment therefore as ye se / is of no effect. And where as he sayeth / that Pliny
maketh *Cyprium* a strange or foren tre / which groweth not in Italy: he re-
porteth not truely of Pliny / for Plinies wordes of *Cypros* are these: *Ligu-
strum eadem arbor est quæ in oriente Cypros*. *Ligustrum* is the same tre that Cy-
pros is in the East. How shal a man then gather that Pliny sayeth / that
there is no *Cypros* in Italy / when as he sayeth thus playnly as ye haue
hearde that *Ligustrum* is the same tre that *Cypros* is in the East / then if
Ligustrum and *Cypros* be all one as he sayeth: then / when as *Ligustrum*
groweth in Italy / then groweth also there *Cypros*. But Bassarius expoun-
deth these wordes: *Ligustrum* is the same tre that is *Cypus* in the East /
after thys maner: We must vnderstand that where Pliny sayeth the same:
that thys worde the same / is as muche to say as the same in lyknes. For if
he would that *Cypros* should haue bene *Ligustrum* / he would not haue
sayde in the xij. booke / *Cypros* is a tre in Egypt wyth leaues of iuniba /
when as *Ligustrum* groweth euery where in Italy. Nether doth he hold
in that place / that *Cypros* is *Ligustrum* / where he sayeth: *Quidam dicunt Cy-
prum esse arborem, quæ in Italia Ligustrum vocatur*. Some say that *Cypus* is the
tre whiche is called in Italy *Ligustrum*. These be hys argumentes where
with

Of the litle tre called *Ligustrum* or *Cypros*.

With he would haue proued that *Cypros* and *Ligustrum* were not all one. But to answer vnto to hys reasones/ I are of hym or any other that holdeth hys opinion/ where or in what place *Theophraste*/ *Dioscorides* or *Pliny*/ or any other good writers of herbes/ vled any such phrase or maner of speakyng as thys. The lefe of *Betony* is an oke lefe/ or the lefe of *beruyn* is an oke lefe/ because the oke leaues are lyke vnto the leaues of *beruyn* and *betony*. Who dyd euer say that an ape was a man/ because he is lyke vnto a man? surely that I remembre/ I haue not red any suche phrase in *Pliny* nether in any other good autor. But what if thys where a ryse phrase in *Pliny*/ yet for all that/ it should not folow in this place that eadem/ should betoken lyke. And that shall I proue by thys reason. We grant that *Ligustrum* is very lyke *Cypros*/ and so lyke that the one may be named wyth the others names/ because they be so lyke. Then if *Ligustrum* haue also the properties of *Cypros* as it hath. The perfit lyke wise/ where in differeth the one from the other/ when as they agre in all poyntes both in lyknes and in vertues. But *Pliny* gyueth the same vertues vnto *Ligustro* that *Dioscorides* gyueth vnto *Cypro*: rede the places in the forsayde autores/ and ye shal fynde that I say true. Wherefore seyng that *Ligustrum* is *Cypros* both in lyknes and in vertuz/ the interpretation of *Maffarius* is not to be alowed. And as for the meanyng of these wordes of *Pliny*/ *Ligustrum* is the same tre that *Cypros* is in the *Castle*/ it hath hys profites/ bles and commodities in *Europa* etc. We thynke/ that thys is the ryght vnderstandyng of them. The tre that is called in the *Castle* *Cypros*/ is called *Ligustrum* in *Italy*. But although *Cypros* in the *East* be much stronger in operation/ yet our *Ligustrum* is not altogether without vertue in *Italy*/ for it hath these vertues folowynge/ whiche in dede *Dioscorides* as I sayd before/ geueth vnto *Cypro*. But yet I must answer to an other reason that *Maffarius* maketh/ which is thys: If *Pliny* had meant that *Cypros* had bene *Ligustrum*/ then wold he not haue sayde in the xij. booke/ *Cypros* is a tre in *Egypt*/ when as *Ligustrum* groweth euery where in *Italy*. Tho whome I answer/ by thys question/ in what book writeth *Pliny* that *Ligustrum* is *Cypros*? Writeth he not so in the xxiii. booke? Thys ones graunted that *Cypros* is *Ligustrum*/ and that *Ligustrum* groweth in *Italy*/ I trow when as *Pliny* holdeth both these sentences/ that he gathereth not truely of *Pliny* that he should mean that *Cypros* were not to be found in *Italy*. *Pliny* in the sam place where he sayeth that *Cypros* is a tre in *Egypt*/ he sayeth also: *Quidam hanc esse dicunt arborem quæ in Italia Ligustrum vocetur.* Some say y thys is the tre which is called in *Italy* *Ligustrum*. Then when as to saye that *Cypros* is in *Egypt*/ is not to deny that it is in *Italy* and to alledge that som men say that *Cypros* is the tre which is called in *Italy* *Ligustrum*/ is much lesse to deny that *Ligustrum* is in *Italy*: thys reason of *Maffarius* is found to be as weke as hys former argumentes be. If that any aske of me how chanceth that *Pliny* semeth to dout in y xij. booke wheter *Cypros* be *Ligustrum* or no/ and that in the xxiii. he pronounceth and gyueth sentence of it that he semeth to dout of before. I answer that *Pliny* when as he wrote the xij. booke/ doubted wheter *Cypros* was *Ligustrum* or no/ ether because he had heard it so to be ether of som vncertayn reporte/ or had red it in som autor/ whose autorite deserued not full credit/ and that when

when he wrote a good season afterwarde the xxiii. booke/ he had in the mean tyme learned of credible and learned men/ or red in credit worthy au-
tores/ that Cyprios was Ligustrū. Betwene the twelfth booke and the xxiii.
ten bookes are conteyned/ and some one booke conteyned in printe ix. large
shetes of papyr: what tyme will a resonable man gyue vnto Pliny for the
studying setting in order/ and wytyng of these x. bookes? If ye grant hym
a moneth for every booke to perfit it/ as ye can grant hym no lesse: seyng
that he was the admirall or chiefe ruler of the Emperoures Maui/ and so
cumbred with many weighty besynesses which belonged vnto hys office/ ye
must grant that in the space of x. monethes Pliny myght not only ha-
ue learned the certaynte of Cyprios/ but of many other thynges where of he
was vncertayn before. Therfore thys ought to trouble no man that Pliny
in hys later booke doth hold boldly / it where of in hys former booke/ he
was doutfull. The other reasones of Massarius I passe ouer as so weik
that euen the yong studentes of Physick are able inoughe to confut by
them selues. These reasones I thought that it was mete/ that I should an-
swere to/ lest any mā by redyng of Massarius Venetus / who writeth lear-
nedly of fishes/ should by his argumentes bring hym from the truth/ which
Ruellius/ Fuchsius/ and Batthiolus defend/ in holdyng that Cyprios is Li-
gustrum. Pryet groweth very plentiously in Cambrich shyre in the hed-
ges/ and almoste in euery gardin in London.

The vertues of Priuet.



He leaues haue a byndyng nature/ wherefore they are good
to be chowed in the mouth to hele the sores of it. If they be
layd to emplaster wyse/ they are good agaynst greate bur-
nynges or inflammations and carbuncles. Whatsoemeuer
thyng is burned with the fire/ may be healed with the broth
of Priuet leues. The flour of Priuet layd vnto the foreheade/
swageth the ache thereof. The oyle of Priuet/ heateth and softneth the
synewes if it be mended with those thynges that are of an hote nature.

for wounds
and carbuncles

for aches in
the head
and
for
the
synewes

Of the Lily.



Lilium is called in Greke Krinon or Lirion/ in En-
glishe a Lily/ in Duche wylz Lilgen or Silgen/ in
frenche du Lis. The Lily hath a long stalk and
seldom moze then one/ howbeit it hath somtyme ii.
It is ij. or iij. cubites hyghe. It hath longe leues
and somthyng of the fasshon of the great satyrion.
The flour is excedyng white/ and it hath the forme
or fasshon of a long quier/ that is to say smal at the
one end/ and byg at the other. The leues of the
floures are full of cresses. The ouermost endes of the leues bowe a litle back
warde/ and from the lowest parte within / come furth long small yelow
thynges lyke thredes/ of an other smell then the floures are of. The roote is

Of the Lily.

Lilium.



Lilium purpureum.



round/and one pece groweth hard to an other allmoſte after the maner of the roote of Garleke/ but that the clowes in the Lily are broder. There is alſo a rediſh purple colozed Lily beſyde the white/ where of Dioſcorides alſo maketh mention.

The vertues and properties of the Lily.

The oyntment made of Lilies ſofterneth the ſynewes and alſo very well the hardnes of the mother. The leues of the herbe layd to/ are good agaynſt the ſtyngyng of ſerpentes. The ſame made hote/ are good for places that burned. If they be layd bj. and ſeaſoned in vinegre/ they heale woundes. The iuice ſodden with hony or vinegre in a braſen veſſel/ is a good medicine for olde ſores and for grene woundes. The roote roſted and broken wyth roſe oyle/ healeth places burned wyth the fyre. It ſofterneth y mother. It bringeth weomen theyr deſyred ſicknes. It couereth woundes w a ſkin. If it be broken & bruſed w hony/ it healeth out ſynewes/ & places out of ioynte. It healeth ſcurfynes/ ſcales/ ſcabbes and Lepres/ & it ſcoureth away the rynnyn ſores in the heade. It ſcoureth y face and taketh away the wrynkles. It is good to be brayed wyth the leues of henbayn & where mele/ in vinegre to ſwage the inflammation or burnyng heat of the ſtones.

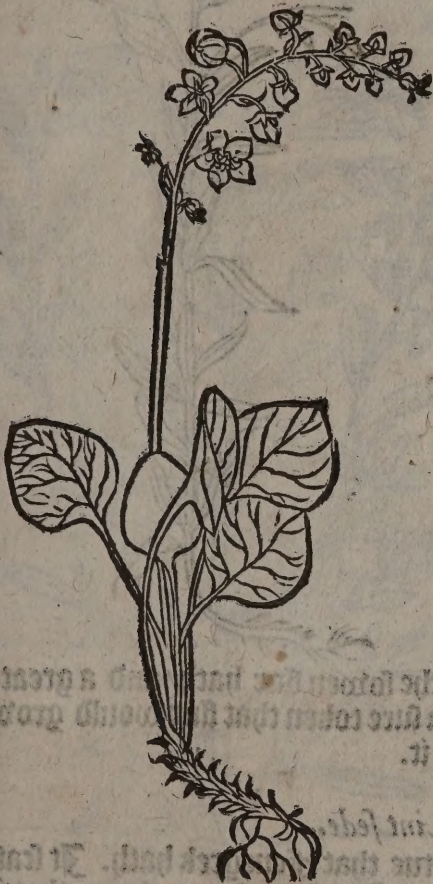
Of the herbe Limonium.

39

stones. The sede dronken is a remedy agaynst the bytynge of serpētes. The leues and the sede are good to be layde vnto the cholerik inflammation called Erysipelas.

Of the herbe called Limonium.

Limonium.



Limonium hath leues like vnto a bete / but thynner and longer / ten in numbre / and oft tymes more / a thyme stalck / & a streyght lyke vnto a lily. It is full of red byndyng sede. Some learned men hold that the herbe called pyrola / of the lyknes that it hath wpyth a pere tre lese / and in Duche Wintergruene / is the ryght Limonium. But pyrola hath not leues longer then a bete / nether x. or more together. Other holde / that bistorta is Limonium / but nether the leues are like betes leues / nether hath it such a stalck / as can ryghtly be compared vnto a lilies stalck. But he y shoulde vse ether of both these for Limonio / he shuld not do amise. For all though they differ from Limonio in lyknes / yet they agre well in properties. Matthiolus setteth furth ij. figures of Limoniū / but the former hath not a stalck lyke a lily / wherfore it can not be Limonium. And as for the second / although it agreeth metely well wpyth the description / I can not tell whether it be Limoniū or no / because he telleth not whether the sede be byndyng or no. If he wold haue taught vs the Italiane name of it / perchance som of vs that here after shall go into Italy / myght spere it out and fynd it by that name. But now haue we nothyng to help vs wpyth al / sayyng only the figure wherfore we shal come more handly by the knowledge of hys Limonium.

The vertues of Limonium.

The sede of Limonium broken and dronken in wyne / in the mesure of ij. vnces or thereabout / is good agaynst all kyndes of syres / both bloody fluxes / & other. And the same is good for the bloody isshue that woemen are som tyme vexed wpyth all.

Of the herbe called Flax or line:



Lax is an herbe wyth a small stalk / where vpon grow many smal leues / somthyng long & sharpe at the ende. It hath blue floures in þe top of the stalk / and after that they be gone / ther come furth round knoppes / sayng that ther is in the end a sharp thyng lyke a prick growyng out. These knoppes or heades are called in Northumberland bowles / and wythin these heades are long flat sedes in color redishe / and eche sede is conteyned in hys proper cell diuyned from the rest. The roote is very smal. Flax which is called of the Northen men lynt / in Duche Flachs / in frenche Du lyne / in Greke Linon / and in Latin Linum / groweth very plentuously in the North parte of England / and should grow as plentuously also in the South parte / if men regarded not more theyr priuat lucre then the kynges Lawes and the comen profit of the hole realm. I haue sene flax or lynt growyng wilde in Sommer set shyre wythin a myle of Welles / but it hath fewer bowles in the top then the sowen flax hath / and a greate dele a longer stalk. Whiche thynges are a sure token that flax would grow there if men would take the payn to sow it.

Linum.



The vertues of Lint sede.



Lynt sede hath the same vertue that fenegrek hath. It scattereth abroad or dryueth away. It softeneth any thyng that is inflamed or very hote / & hath any hardnes / whether it be with in / or wythout / if it be sodde wyth hony / oyl / and a litle water / or if it be put into sodden hony. When it is raw / it taketh away the defautes of the face and frekles / and litle swellynge there / if it be layd to emplaster wyse wyth nitre or salpeter and althes of a fygtre. It dryueth away swellynge behinde the eares / & hardnes & rymnyng sores. And if it be sodden wyth wyne it scoureth away rymnyng sores / whose matter is lyke hony. It pulleth away roughe nayles with a like portione of cresses & hony. It draweth furth the diseales of þe breste / if it be taken w hony in þe maner of an electuari / it swageth the coughe. If it be taken in a cake plentuously with peper / it will stirr men to generation of chylder. The broth of lynt sede is good to be poured in / agaynst the gnawynge / and goyng of the skin both of the guttes & alio of the mother. It bryngeth also furth the ordur or dung

Of Grummel or Graymile.

49

ding of the belly. It is good for weome to sit in water where in lynt sede is
fodden against the inflammations and hete of the mother. I haue red in a
practitioner/ that vi. vnces of lynt sede oyle a good remedy against the pe-
stilence if it be dronken all at one tyme. In other practitioners I rede that
the oyle of lynt sede is good for to be dronken about the melure of two or iij.
vnces with barley water agaynst the pleuresi. But let the oyle be freshe in
any wyle/for if it be old/ it is unhollom/and not to be takē within the body.

Of Grummel or graymile.

Lithospermon.



Lithospermon is called of the commen herbaries
and apothecaries milium solis/ in Duch steinsamen/
in frenche gremil/ and it should be called in English
gray mile and not as it is now called grummel.
It is called milium of the herbaries/ and in frēche
mil/ and also in Englishe/ because in forme and fas-
hō it is like the yelow sede/ which is called in Latin
milium/ and it is called gray mil of the blewish gray
color that it hath/ to put a difference betwene it/ and
the other mile or millet. The Duch men gyue the name of the hardnes of
the sede which is lyke vnto a stone hardnes.

G iij

The

The description of Lithospermon out of Dioscorides



Lithospermon hath leues lyke vnto an Oliue/ but longer and broder and softer/ namely they that come furth of the roote & lye vpon the grounde. The braunches are streyght/ small/ strōg and of the bygnes of a sharp rishe and woddilhe. And in the top of the is ther a double furthgrowyng/ or a double thyng growing out/ and ech of the is lyke a stalck/ with long leues/ and by them is there a stony sede/ litle and rounde of the bygnes of Orobus. It groweth in rough & hygh places. Matthiolus suppolet that Fuchsius doth not knowe y ryght Lithospermō of Dioscorides/ because he setteth out/ as he sayeth the lesse miliū solis for Lithospermo. As for my parte I grant that there groweth a better kynde of Lithospermon viij. myles aboue Bōne in Germany in a wild countre called Kaltland/ then thys comen Lithospermō called communely miliū solis is. But it had ben Matthiolus' deuty to haue proued by the description of Dioscorides or by some parte of it/ at y lesse/ that miliū solis that Fuchsius setteth furth/ is not the true Lithospermon/ and then myght he haue layd ignorance vnto Fuchsius' charge the better. But in my iudgemēt Matthiolus is more ignorāt of the true Lithospermy/ then Fuchsius is: for it that he setteth furth/ doth nether agre with y descriptiō of Dioscoridis/ nor yet of Pliny. The herbe that Matthiolus setteth out (he myght haue set out y best Lithospermon/ and the hole perfit herbe with all his partes/ seyng that he maketh Lithospermon so communely knowen vnto all men in Italy) hath but two small stalckes where vpon the leues & sedes grow/ and they are set out/ not streyght but crooked/ and bowyng diuerse wayes. Lithospermon of Dioscorides hath diuerse braunches that are ryght or streyght. The two furth growynges that Dioscorides sayeth/ are in y toppes of the braunches/ can not be sene in it that Matthiolus setteth furth. The leues of Lithospermon that Dioscorides describeth are longer & broder then an Oliue tre leueis/ namely they that are next vnto y grounde. But y leues of it that Matthiolus setteth furth/ semeth a lyke lōg and brode in all places of y stalck or twyg y they grow on/ & resemble very litle an Oliue lese as any mā y knoweth an oliue lese can bere witnes. The Lithospermō of Dioscorides hath y sede in the top / fur Dioscorides saiet. In ramulorum cacumine duplex est exortus cauliculo similis, folijs longis, inter quæ paruum semen, &c. But the Lithospermō that Matthiolus paynteth hath the sedes euen from the root allmoste vnto the ouermōst top of all. Wherefore Matthiolus accusyng Fuchsius of an error/ erreth in Lithospermo much more hys selfe. If he say y he setteth furth Lithospermon Pliny/ the he granteth by sayng so/ that he knoweth nomore the ryght Lithospermon Dioscorides/ then Fuchsius lately checked for ignorance doth: for it is euident that the Lithospermō of Dioscorides and Pliny are two diuerse herbes. But the lithospermon that Matthiolus paynteth/ doth not agre with it that Pliny describeth/ for it that Pliny describeth/ hath leues twyse as byg as rue leues and diuerse twyggy braunches/ and certayn thynges lyke litle berdes/ in whose toppes it hath litle stones/ of the bignes of ciches. Then when as it that Matthiolus paynteth/ hath leues six tymes as byg as rue leues and no twyggy braunches/ nether any thynges lyke litle berdes in whose/ toppes litle stones do grow of y bignes of a ciche (for they appere to be many partes lesse)

lesse) the herb that Matthiolus setteth furth/ is not Lithospermon. Pliny. We haue in England growyng among the corne an herbe in all poyntes lyke vnto it/ that Matthiolus setteth furthe. But that kynd doth no man that I haue sene/ take for the ryght Lithospermo/ but for a bastard kynde of it.

The vertues of Lithospermon or gray mill.

The seide of Lithospermy hath this property/ that if it be broken with whyt wine/ it breaketh the stone and driueth furth water. Autores wyte that it breketh chesely the stone in the blader if it be broken small and dronken with wyne.

Of Darnel.

Dioscorides describeth not lolium/ which thyng hath bene the cause that many haue erred in Lolio/ and taken other wedes for it. For som haue take tares for Lolio/ and other cocle. But y wordes that Dioscorides in other places and Theophrast wyte of Lolio/ will not suffer that tares or cocle shal be Lolium. Dioscorides in the description of Phenix/ writeth that Phenix hath an eare lyke vnto lolium. But nether tares nor cocle haue any eares at all/ wherfore nether of them both can be lolium. Theophrast in the fift chapter of hys fourth boke de historia plantarum comparng Lolium and ryle together/ sayeth. Quod orizam vocant (id semini nūcupato simile est) pistumque tanquam alica, redditur concoctu perfacile, aspectu lolijs simile &c. But nether cocle nor tares are in any poynt lyke vnto ryle/ wherfore nether of the cā be Lolium Theophrasti. Saynt Hierome wytyng bpō these wordes of saynte Matthe wis gospel/ sayeth. Inter triticum & zizaniā, quod Lolium appellamus, quā diu herba est, nec dum culmus venit ad spicā, grandis similitudo est, & in discernendo aut difficilis aut nulla distantia. There is great lyknes betwene whete and zizaniā/ which we call lolium/ as long as it is an herbe/ and the stalke is not yet commed to the ere/ ether it is not possible to discern the one from the other or elles very harde. But when as cocle and tares come first furth/ they may be easely discerned from wheat. Therefore nether cocle nor tares can be the Lolium of/ saynt Hieromes tyme/ where vpon it foloweth that cocle and tares are nether the lolium of Dioscorides/ nor of Theophrast/ nor yet zizania in scripture. But all these markes aboue rehersted agree well vnto the wede/ y we cal in English darnel/ whyche the Duch men call lulch/ and the frenche iura/ thefore our Darnell is the ryght Lolium.

The properties of Darnel.

Darnel hath the vertu to scour away round about/ fretting sores/ rotten sores/ and deadly burnynge sores/ if it be beten into pouder and layd to. With radices and salt layed to implaster wyse/ it healeth wildf cures/ and with vnburned byrnistone and vinegre lepres. The same sodden in wyne with lint sede/ and doues dung/ resolueth hard lumps and wenmes/ and breketh such places as are harde to be made rype. If it be sodden with mede/ it is good

Of the herbe called Lotus vrbana.

good to lay vpon the place diseased wth the sciatica. If there be made of it a perfume/ with perched barley mele/ and myz/ or safrone/ it helpeth conception. It is hooft in the begynninge of the thyrd degre and dry in the end of the second degre.

Of the herbe called Louchitis altera.



Louchitis altera/ as Dioscorides writeth/ hath leues lyke vnto ceterache/ which is called Asplenū/ but greater/ rougher/ and much more diuided or cut in. And no more doth he write of the description of Louchitis. I haue sene y^e herbe oft both in Germany/ and in diuerse places of Sommerfet shyre/ and Dorset shyre. It is muche longer then ceterach/ and the gapes that go betwene y^e teth/ if a man may call the so/ are muche wyder then the cuttes that are in ceterach. And the teth are muche longer and sharper. I know no English name that it hath. But of the lyknes that it hath vnto a cōbe and a ferne/ it may be called combe ferne. Hieronymus Tragus calleth it Asplenū syluestre/ and in Duche walt asplenō. It groweth muche in darck laynes/ about bushe rootes/ and out of the shaddow oft tymes alone.

The vertues of the second Louchitis.



The herbe which I name combeferne / is meruelous good for woundes/ for if it be layd vnto woundes/ it is a good defensiu for them/ for it will defend the woundes from burnyng/ or inflammationes. If the herbe be dried and dronken in wyne/ it will minishe the swelling of the milt.

Of the herbe called Lotus vrbana.



Dioscorides writeth nomore of lotus vrbana / but that som men do call it trifoli/ or clauer/ and that it groweth in gardines. Wherefore it is very hard by these few wordes to gather among so many threleued herbes as we haue/ which of them is y^e ryght Lotus vrbana. Matthiolus thynketh that the comen Melilote/ is Lotus vrbana/ and Amatus Lusitanus holdeth that alleluya or wodsore is Lotus vrbana. But the learned men of ferraria/ when I was there/ shewd me an other herbe/ differing from both these/ and layd that it was the ryght Lotus vrbana. The herbe at the first syght is very lyke vnto the herbe called in Englishe wodsorel/ or alleluya. But in these/ it and the wodsore differ. The wodsore groweth ouly in woddes/ and in wild places/ but thys herbe groweth only in gardines and in towne as far as I could hether to learn. The wodsorel/ hath nothyng resemblyng a stalck/ for y^e floures grow fro the roote vpo a long small pediculo/ that is a footlyng or footstalcke such as chyries grow on/ and the floures are whyte and iij. partes bygger the y^e floures of thys herbe are/ which I set furth for Loto vrbana. But thys herbe hath a litle stalck & in y^e top of y^e grow ii. or. iij. yelow floures or more som tyme/ & som tyme fewer. It hath a sour taste as wodsorel hath.

This

Of the herbe called Lotus vrbana.

42

Lotus vrbana



This herbe do I iudge rather to be the ryght Lotus vrbana then ether wood forell/ or melilote. For as melilote/ is not fit to be eaten and is a wilde herbe/ not therfore to be nourished in gardines/ so the wood forell although it were mete to be in gardines/ and is very good to make sallettes of. Yet it groweth not commonly in gardines as the other doth/ wherefore it appeareth this herbe whych is found as far as I knowe no where/ but in gardines should rather be lotus vrbana then any of other is. herbes. I neuer sawe thys herbe/ but trauyle in all my lyfe/ ones in Ferrara & ones in Clauena. wherefore I knowe no Englishe name for it: he wote it/ it may be named in English garden clauer or four clauer/ or fallat clauer.

The vertue of garden clauer.

If that ye will take the iulice of thys herbe and put honny vnto it/ if ye lay it to the eyes/ it will drye away & whyte spots in the eyes called argemata/ the cloudes of the eyes & other darknes.

Of the herbe called Lotus syluestris.

Lotus syluestris that is called wyld lotus/ which some call & left trifoli/ groweth in Libia. It hath a stalck two cubites hygh & somtyme higher/ it hath leues lyke & medoto clauer or trifoli/ & a sede lyke fenegreke/ but much lesse with a certayne taste lyke a medicine. Theophrast in the vij. booke de historia plantarum in y. chapter semeth to make a greate sorte more of wyld lotus the Dioscorides maketh. For he writeth thus of the kyndes of lotus. Certayne kyndes of herbes haue many formes and fashones/ and but one name/ as lotus. For there are many kyndes of lotus which are differenced/ and differ one from an other/ in lefe/ stalck/ flower/ and fruite. Take it that is called mel frugum/ for an example/ which differeth from all the other in vertue and in maner of meate that it hath. But Theophrast describeth neuer one of the kyndes of lotus/ where of he maketh so many kyndes: wherefore a man can not lerne of him the difference betwene one potus and an other. He semeth to giue som great difference to it that groweth in the coigne/ which he calleth mel frugum. But yet a man cannot gather thereby that it is the lotus syluestris that Dioscorides describeth. But because I haue sene oure comen melilote both with a yelow and also with a whyte

Of Hoppes

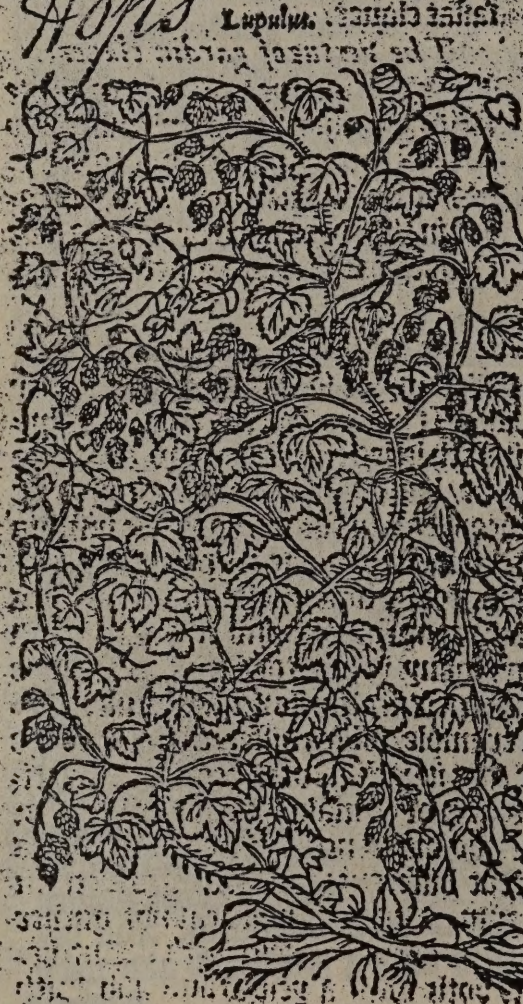
a whyte flour/growyng amongst the corne both besyde Bon/ besyde Sou
Des/ and besyde wourmes in hyghe Germany and no other kynde of lotus
so growyng: I take it to be the kynde of lotus which he called *Lotus* / *Lotus*
And because the herbe whiche is called in hyghe Duchland *Stundkraut* / &
in Netherland *wit nardus* / is a long herbe of two cubites hyght / and hath
a certayn physick taste in the sede by reason where of it is called whyte nar-
dus in fressat / and hath leaues lyke vnto *p* medow clauer or trifoly / I take
it to be *p* lotus syluestris / where of Dioscorides writeth: let other men iudge
as they lyst. It groweth not wilde nether in Englad nor in Germany / and
I haue not sene it wilde in the feldes in Italy / for it that groweth in Italy
hath a yelow flour / when as thys that I take to be lotus syluestris / hath a
pale blewish flour:

The vertues of Lotus Syluestris.



Wilde lotus heateth and hyndeth a lytle / it scoureth away the
deformities and spottes in the face / if it be anoynted therewith
and with hony. The herbe broken by it self or with yallowis
seede / and dronken with Maluay or any other wyne / is good
agaunst the payn of the blader.

Of Hoppes.



Eali fynd no mentio of
hoppes in any olde au-
tor / sauing only in *Pli-
ny*. But he doth not de-
scribe it. *Joanes Mes-
sue* a yonger wyter /
maketh our hoppes the fourthe kinde
of volubilis / & he describeth it thus:
The furth kynde of volubilis hath le-
ues like a citrul but sharp. and *p* flou-
res are full of leues one growyng o-
uer an other / after *p* manner of scales /
and this kynde is called *lupulus*. It
is temperate or rather colde in the be-
gynnyng of *p* first degre. All these to-
kens agre well with our hoppes / sa-
uyng that where he saith that the
fourthe kinde is colde / after *p* let-
tyng of *Galene* because the rypp flou-
res are bitter & bite *p* thing not a litle /
they are hote at the lesse in the begyn-
nyng in the second degre. Let any lear-
ned man that will taste of it that gro-
weth both in Italy and Germany / &
he shall fynde that I say true. whete
fore it is plain that ether the fourth
kynde of *Messue* is not our hoppes /
whiche I will not hold / or elles *Mes-
sue*

he meened not of the rype floures whē he sayd that hoppes were cold / but of the yōg tēdre knoppes / whiche when they come first furth lyke sperages / are temperate or rather colde / as other buddes and vnripe frutes of other hote plantes be many / as all learned men can tell. I neuer saw better hoppes then I saw growyng wylde a litle from the wall that goeth from Cher tosa to Dauia / by a litle riuers syde. They grow also wylde in many places both of England & of Germany. The hop bushe is called of the later Greccianes byron / of Pliny lupus salictarius / of y^e Barbarus wyters humulus / of the later learnededer wyter lupulus / in Duche hopfen.

The vertues of Hoppes.



Hoppes purge or scout the blood mesurably of yelow choler / and clengeth it / and tempereth it well / whilse they quēche the heat of it. And thys do they molte chesely when as they are infused / or steped in whay. The syrop made of Hoppes is good against the quellsucht or iauides / and for agues y^e come of the heat of the blood or of choler. The hop with hys iuice and perched barle is good for the burnyng headache and for the great heat of y^e stomack / and lyuer. Wherefore seying that it is so holsom a medicine / I meruel y^e the Physicianes of thys tyme / vse it nomore in medicine. Thus muche hath Helue wyrtten of hoppes.

Out of other y^e later writers.



Hoppes purge furth both choler and melancholy / they dryue away i impostemes / and swellynge. They dryue out by the stole the water of the dropse. The iuice of Hoppes dronken raw / purgeth the belly more then other wise taken. But then it openeth not so muche. When it is sodden / it openeth more but then it purgeth lesse. The iuice poured into the eares / saueth them from corruption and saueth them from synkyng. The rootes open stoppynges / and specially of the milt and lyuer.

Of the pulse called Lupines.



Lupinus is named in Greke thermos / in Duche feig bon / in frēche lupin / and so may it be called in Englishe / or if a man will folow the Duche / he may call it a fyg bene. Lupine hath one lōg stalke / and a lese with v. or seuen iaggers / which altogether / when as they are growen out / haue the lykenes of a ruel of a spor / or of a sterr. The floure is whyte / in whose place / when it is gone / commeth after a long cod / wher in are v. or seuen sedes in color whyte and without / somtyme a litle redishe / in fallshon flat lyke a cake / it hath a shord roote in color redishe. The leues of lupines turne with y^e son / as Pliny wyrteth and experience teacheth.

The vertues of Lupines.



He mele of lupines / licked by with hony / or if it be taken with drynke / dryueth wormes out of the belly. The lupines selues steped / and eatē with they^r bitternes / are good for the same purpose. The broth of them

53.

Of the pulse called Lupines.

Lupini albi.



of them hath lyke vertue/ dronken th
rue and pepper/ and so is it good for
thē that haue the disease of the milt.
With the same it is good to bathe
and walhe wild sores / gangrenes/
and the scab/ when it beginneth first
to come burlstinges of it of wheles/
rynnyng sores of y hede/ frekles and
pottes. Lupines put into the body
after the maner of a suppositori/ with
hony and myrr / all beyng wrapped
in woll / draweth both down weo-
mens flour / s/ and also hyr burden y
she goeth with if it be ripe. The flour
or mele of lupines with lynt sede/ a-
mendeth y saine and blew markes:
with perched barley & water it swa-
goth indā nationes/ and burnynges.
It easeth swellynge/ and it is good
for the sciatica layd on with vinegre.
If it be layd to with vinegre where
in it is sodden/ it heleth wenues and
bursteth carbuncles. Lupines sod-
den in rayn water / vntill they were
tough into a thick broth/scour and
make clene the face. Lupines are also
good for the scabboz maugenes of
cartell with the roote of black cha-

meleon/ so that they be washed with the warm broth that they are sod-
den in. The rootes sodden in water / prouoke or stir a man to make wa-
ter. Lupines broken/ after that by steppng they wer swete/ if they be dron-
ken in vinegre take away the lothsonnes of the stomake and ingendreth
an appetit an lust to eat. The smoke of lupines burned / dysue gnattes
and mydges away as Pliny wyrteth.

Of Lysimachia.



Lysimachia putteth furth stalkes of the lenght of a cu-
bit or som tyme longer/ busshy/ small/ & the leues com-
out at y knees or knottes/ or ioyntes of y herbe. They
are thinne & in fashō lyke wylow leues & in taste byn-
dyng. The flour is darck rede or of y color of golde.
It groweth in watery & in marishe & fennish groun-
des. Thys is a very comen herbe in Germany & En-
gland: I mertuell y Matthiolus could not fynd it in
Italy vntil it was sent hym from Rome by Vincent
Caton to Goritia. But all though it be found in mani places of Englād/ yet
I coulde



Lysimachia III.



I coulde neuer learne any Englishe name of it. It may be well called after the etimologi of the worde/ and also of y^e vertue that it hath lous strife/ or it may be called herbe willow. The Duche men call it weyderich.

The vertues of Lousstrife.

The iuice of the leues/ by ther byndyng poure stoppeth the castyng out of blood. It is ether to be poured in/ or to be taken inward for y^e bloody flux. If it be put in a mother suppositoary / it will stop the excessiue rynyng or issue of the mother. If ye stop your nose wth thys herbe/ it will stop the rynyng out of blood of it. It stayeth also the excessiue rynyng out of blood out of wound.

D u wound

Of the Mallow or Maw.

woundes. It dyueth away serpentis and killeth flies with hys smoke/ for it is wonders sharpe in smel. There is an other *Lysimachia* besyd it that I haue spoken of with a redish purple floure/ that groweth much about water sydes with an heade like an eare: But I red of no other properti that it shoulde haue then it which hath the pelow or golden floures.

Of the Mallow or Maw.



MAlua is named in Greke *Malachi*/ in English a *Mallow*/ in Duch *pappel*/ in frenche *maulue*. Ther are two kyndes of *Mallows*/ the one is the garden mallow/ and the other is the wilde mallow. And eche of these as *Pliny* writeth/ is diuided into diuerse kyndes. Of those mallows that are sowē/ the Grecianes call the greater/ *malopen*. He thynck that the other is called *malache*/ because it softeneth the belly. Amonges the wilde mallows it that hath the greate lese and the whyte rote/ is called *althea*/ and of the excellent workyng that it hath/ it is called of som *Arisalthea*. The former kynde is now called in Englishe / frenche *mallow*: it may be called tre mallow of the great bygnes that it groweth to. And it that is called *Malache* of the Grecianes / and is after *Pliny* the

Malua hortensis.



Malua sylvestris pumila.



Malua syluestris.

lesse kinde of gardin mallowes / is called in Englishe holy ok / in Duche winter rosen. The former kinde of wild mallow / which as Pliny sayeth / is called Althea & Aristalthea / is also called of y Latin writers Hibiscus / in Englishe marsh mallow / or marrish mallow / in Duche Ibishe of Galene Anadendron / of Aetius Bédromalache of the apothecaries maluabis malua and maluaniscus. The other kynde of wilde mallow is it that groweth wilde about townes and hygh wayes / and is commonly called in Englishe a mallow. Theophrast in the nynte booke de historia plantarum writeth that certayn thynges by dressyng and trymmyng departe fro theyr kynde and olde nature / as the mallow doth / sayeth he / whiche when as it is by nature but an herbe / yet groweth by into the greatenes of a tre. He sayeth that the gardin mallow within six or seue monethes groweth so highe / that the stalck of it will serue for a lāce staff / and that therfore diuerse vse the stalckes of mallowes for stauces.

The leues of mallowes are knowen of all men to be round the sede is in a litle round forme lyke a chese / som mallow floures are rede / som blew / & som whyte / and if they had the lyke smell in beauty / myght well be compared with the rose floures. The roote is very long and depe in the ground and somthyng shympy.

The vertues of mallowe or mawes.



The gardin mallow is better to be eaten / then the wyld mallow is. Yet is it ill for the stomack and good for the belly. But y stalkes are much better. It is good for the inward partes / and for the blader. The leues choiced raw / and layd to with a litle salt / and hony / hele the impostemes in the corner of the eyes / but when they begin to hele / the salt must be taken awaye. Mallowes are good to be layde to / agaynst the stynginges of waspes and bees / for he that is anoynted with raw mallowes and oyl / shall be fre from the styngyng of bees and waspes. With pisse it healeth the rynyng sores / and scales / or scurfe of the heade. The leues broken and layd to with oyle are good for the wilde fyre / & burned places. If weomen will sit in the broth of mallowes / it wil softē the hardnes of the mother. It is good for the growyng and of goyng of the skyn / of the blader / guttes mother and

H iij fms

for the skin
of the face

Of the Mandrage.

fundament/ if it be put in with a clyster. The broth of the mallow leues sodden with the roote/ is a good remedy agaynst al poysones/ if it be dronken by and by after/ and be vomited out agayn. It is a good help agaynst the bytyng of a felde spyder. The seide of mallowes dronken in wyne with the seide of wilde lotus swageth the smerting of the blader. Galen and the Arabianes agre not in the complexion of the mallow/ for Galene gyueth a warm qualite vnto wallowes/ as these wordes folowynge do playnly declare. There is a certayn tough and shynny iuice in mallowes/ which manifestly differeth from coldnes/ which thyng ye may perceyue euen before ye eat of the mallow/ for if ye lay it to a fyrie inflammation after that ye haue layd lettice vnto it/ ye shall fynde/ that lyke wyse as the lettice hath cooled/ that euen so the mallowes warme the place that they are layd to. But Abē Mesuai in Serapione/ sayeth these wordes folowynge of y^e vertues of mallowes. The mallow is colde and moyste in the first degre/ and specially the gardin mallow/ and it is euell for the stomack. And whilse it is moyste/ it is good for the blader/ but yet the seide is muche better there to/ and it is good for the roughenes or payn that commeth by going of/ of the skin/ and of the blader. It is good for the roughnes of the lunges/ and breste. It is good to make a plaster of it with rose oyle/ and to lay it to the impostumes of the kyndnes and blader.

Mandragoras masc.



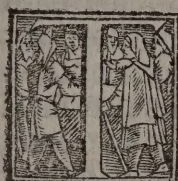
Of the Mandrage.



Here are two kindes of Mandrag / the black which is the female/ which is called the letticer/ with lesse leues and narrower then lettice/ whiche haue a strong sauor/ and are spred vpon y^e grounde. And this kinde bereth apples lyke vnto sorbapples / pale in colour and well smellyng/ wherein is conteyned seide/ lyke vnto the kirknelles of peres. It hath rootes of a good bignes ii. or iii. one fildyng it self within an other. They are black with out/ and whyte within/ & they are couered with a thicke barke. And thys kynde hath no stalke. The other kynde is the white Mandrag/ and it is called y^e male. The leues of this are byg/ white/ brode and smouth as the bete lefe is. The apples of thys are twofe as byg as the apples of the other be/ wth a color turnyng toward saffron. They smell plesantly/ ioyned wth a certayn greuoushnes. This kinde of Mandrage I haue oft tymes sene in England/ & it is y^e herbe that we call

call comenly Mandrag. The rootes whiche are conterfited & made like litle puppettes & mammettes/ which come to be sold in England in boxes/ with heir/ & such forme as a man hath/ are nothyng elles but folishe feined trifles/ & not naturall. For they are so trymmed of crafty theues to morke the poore people with all/ & to rob them both of theyr wit and theyr money. I haue in my tyme at diuerse tymes take by the rootes of Mandrag out of the ground/ but I neuer saw any such thyng vpon or in them/ as are in and vpon the pedlers rootes that are comenly to be solde in boxes. The Mandrag is named in Latin Mandragoras/ in Duch/ alram. It groweth only in gardynes in England and in Germany/ but it is more comen in England then it is there. But it groweth not vnder gallofles as a certayn dotyng doctor of Colon in hys physik lecture dyd tech hys auditores/ nether doth it ryle of the sede of man/ that falleth from hym that is hanged/ nether is it called Mandragoras/ because it came of mans sede as y for sayd Doctor dremed.

The vertues of Mandrage.



The iuice of Mandrag/ dronken in the quantite of a scruple in honied wyne/ draweth furth Melancoly and flemme by vomiting/ after the maner of Helleborus. But if a man take to much of it/ it will kill hym. It is good to be menged with the medicines and sawhe as suege ach. Men vse to take the barks of the freshe rootes and to stamp them and to preske the iuice and to set it in the son vntill it be growen hard/ and then to put it by into erthen vessels/ for to be vsed when nede shall requyre. They vse also to take of the bark of the roote and to put a threde throw it/ and so to hang it by/ and afterwarde to vse them. There is a iuice also taken out of the apples/ but that is not so quick in operation as the other iuice is. Som take the rootes and set them in wine vntill the thyrde parte be sodden away/ and when the broth is purified/ kepe it/ and gyue one cyat or an vnce and an half of it/ to them that can not slepe/ and to them that are in great payn/ & to such as must be burned or cut in som place/ that they should not fele the burning or cuttyng. It is good to be put into the mother to soften it. If it be put into the fundament after the maner of a suppositoary/ it will make a man slepe. Som wyte that the roote hath the vertue to softene euery/ if it be sodden six houres with it/ and that it will make it fit to receyue easel by any figure or form that a man will graue in it. The grene leues are good to be layd to the inflammations of the eyes/ and to gatherynges/ stirred by by sores w^{ch} perched barley mele. It resolueth & scattereth away wennes/ swellynge and hardnes. The same dothe away scarres or markes of woundes without ieperdi of fretyng of the skin/ if they be rubbed mesurably therwth for the space of vi. or leuen dayes. The leues are kept in byne for the same purpose. The roote broken & layd to w^{ch} vinegre is good for cholerik burnynges or inflammations. If it be menged wth hony or oyle/ it is good agaynst the styngyng of serpentes/ w^{ch} water it dryueth away & resolueth hard swellynge/ & w^{ch} perched barley mele/ it slaketh the payne of the ioyntes. Wyne may be made of y roote of Mandrag wthout any sedyng/ after thys maner. The poundes of the rootes must be put into a small firkin of swete wyne/

H iiii there

Of the Mandrage.

there they must lye so long together untill the vertue of the rootes is gone into the wyne. He may gyue iij. cyates of thys wyne / to them that must be cut / burned or fered. If they drynk thys drynke / they shall fele no payne / but they shal fall into a forgetfull and a slepyshe drowsyness. The apples / if a man smell of them / will make hym slepe / and also if they be eaten. And so doth the iuice that is streyned out of them. But they that smell to muche of the apples / becom dum. The sede of the apples drunken scoureth the mother / and so doth it also / if it be layd to with quick bymstone. It stoppeth the rede isshue of weomen. If ye will haue the iuice / ye must scotche & pryck the rootes in many places / and then set vesselles vnder it / and saue it. The iuice that is pressed out / is better then that which droppeth furth after cuttyng or scotchynge. But that cometh not furth in euery countre as experieñce teacheth vs. Becaufe thys herbe diuerse wayes taken / is very iepardus for a man / & may kill hym if he eat it / or drynk it out of measure / and haue no remedy for it: I will shew yow also remedy agaynst the popson of it. If Mandrag be taken out of measure / by and by slepe in sueth / and a great lousynge of the streynge with a forgetfulness. But before that cometh / it were wisdom to vomite with mede / and afterwarde to take nitre and womwod with swete wine or Maluaey: ye must also poure vinegre and rose oyle vpon the patientes heade. It is good tho stirr the body and to smell of Agrimoni / pepper / mustarde / costozium / and rue / brused in vinegre. It is also good to smell of tarr / or of the styngkyng that cometh from a candle that is put out. But if the patient cannot be easely waked again / it is mete to vse such other comen remedies. Auicenna wold that they that are hurt with thys herbe / should vomit with hony and butter. Where as Dioscorides wolde that a mans heade should haue Rose oyle & vinegre poured vpon it / when a man hath taken to muche of Mandrag. Mattheolus sayeth that it is agaynst reason that it shuld be layd to the heade which is colde / when as the cause of the diseases also colde / and to take to boxes in one wod / he catcheth Galene and accuseth hym for a lyke faute / that is for conselyng men to pour rose oyl and vinegre vpon them that haue the drowsy or forgetfull euell. And to confute Galene / he alledgeth Aetius / Paulus / and Trallianus / which do not admit oyl & vinegre alone / but woulde hotter medicines as erthpyne wilde tyme / penin ail / castozium / and suche lyke to be put ther to. As for Galene I leue hym vndefended at thys tyme untill I shall haue more leasure / but for Dioscorides I answer / that if iij. later writers then Galene / were inough to confute hym: as many myght by good reason be sufficiēt to defend Dioscorides from that fault that Mattheolus layeth vnto Dioscoridis charge. But ij. of the witnesses that he allegeth to confute Galene with all / that is Aetius and Paulus / & with them a learned later wyrtter of the Greccianes Actuarius / counsell that rose oyle with vinegre should be poured vpon the hedes of them that haue eaten or drunken to much of Mandrag. But Mattheolus a lytle after in the same chapter forgettyng what he had accused Dioscorides / and Galene of before / wyrteth these wordes folowynge: Tametsi Mandragoræ poma matura, &c. Allthoughe the rype apples of Mandrag the sedes taken out / be eaten diuerse tymes with out any grefe at all: Yet the vnrype apples eaten with theyr sede / byng dedely withfalles. There ryseth after vn sufferable heate / which burneth all the outer parte of the

the skinnie. The toung and the mowthe withere and waret drye/wherefore they that are so vered/ are sene allwayes gapping with theyr mowthe/and draynyng in colde appe. Thus saith Mattheolus. Now seying that he confesseth openly here that men are in suche heat as haue eaten of the vnrype apples which are muche colder then the ripe apples be: how iustly was Dioscorides accused a litle before for counsellyng rosecole and vinegre/because they were colde / to be poured vpon the heades of them that had taken to muche Mandrag. And how well doth thys hys sayng of the hote withfalles that came of the eatyng of the vnrype Mandrag apples/ agree with it/ whiche he sayd immediatly before the rehersall of the hete / that aryseth of the eatyng of the row apples in these wordes. *Ab assumpta Mandragora (nisi fallar) caput nullo afficitur calore.* The head is not vered with any hete (except I be deceyued) after the takyng of Mandrage. Now whether that such a forgetfull man as thys is ought so boldly to chek anciant autores or no as he doth. at diuerse tymes/let wyse men & lerned be iudges. But if he answer that he geueth only hete vnto the fruite/and not to the roote/ belyde that it may be sayd vnto hym/ that so much he accuseth Dioscorides vnworthely/ as the hote withfalles come to/that come of the vnrype apples experience/ is agaynst hys accusyng of Dioscorides and the autozite of hym that had the same experience also. For in the booke that Serapio wrote of simples/ Rasis sayeth these wordes: *Dixerunt mihi quidam ex antiquis Babylonia, quod puella quædam &c.* Certayn of the ancientes or old men of Babylon/ haue tolde me that a certayn mayde eat fve Mandrag apples/ and that she fell in a swoone/and that she becam all rede/and that a man commyng by at that tyme/poured snow water so long vpon her heade vntill she rose agayn. And I haue sene men my selfe whiche did eat of the roote of Mandrag to make them selues fat therewith/ and it chanced vnto them / as it chanceth vnto men that go out of the bath and drynke muche wyne after theyr outgoynge. For their faces was exceedingly rede and swelled. These wordes doth Rasis write in the place aboue alledged. By which a man may learne that not only the vnrype apples of Mandragora driueth a man into a great heate outwardly/ but also the rootes/ so that it is evidently now perceyued both by autozite and experience/ that Mattheolus was deceyued when he sayd that nomans head was vered with hete after the eatyng of Mandragora. These haue written som thyng at large to cause them that are to bold to old and worthy autores/ to be aduised before they do so vnadvisedly aduventure to do the same agayn. Serapio and Auicenna write that the sede of Mandrag taken in drynk/ clengeth the mother/ and so wrote Dioscorides of the same sede many yeares before them/ whereby it appereth that Rachel knowyng the nature of the fruite of Mandrag before all these writers/ for thys intent/ desyred to haue the fruite of Mandrag/ that she myght clenge her mother therewith / and thereby myght be made the fitter te conceyue chyldre her selfe as well as Lia her systre/ and Silfa her mayd dyd. Mandrag as Paulus Egineta writeth cooleth in the thyrde degre. The apples of it/ seme to haue som hea and moysture / by reason where of they may byng a man into an heuy slepe. But the back of the root/ is strongest of all / and cooleth not alone but also dryeth. The inner parte is weyker.

Of the Apple tre.



Malus in Greke Malea / in English an Appel tre / in Duche ein Apffel oder Apffelbaum / in French vn Pomer. There are ij. generall and principal kyndes of appel trees / The one is called Malus hortenſis / in English an Appel tre. The other is called in Latin Malus sylueſtris / in English in þe Southe countre / a Crab tre / in þe North countre a ſcarbtre. I nede not to deſcrybe thys tre / becauſe it is knowen well enough in all countres.

The nature of the Apple tre and of Apples.



He leues / the ſloures / and the buddes / of euery Appeltre / and moſte they of the quince tre / ſtop and bynde. The tarte and ſoure apples haue the vertue to bynd / but the rype apples are of a far other nature. Among apples / they that are taken in the ſpyng / ingendze choler and hurt all the ſynewes / & they brede inflammacioneſ or hote burnynges.

Out of Galene.



Thou ſhalt vſe tarte Apples when as the ſtomack is weyke by the meanes of an hote diſtemperance / or of much moyſture / but very tarte apples when as the ſtomack is both to hote and moyſte. The ſoure apples when as thou thynckeſt þe there is groſſe iuice in thy ſtomake / that is not very colde. For ſoure thynges when they fynd any groſſe humoz in the ſtomacke / they cut it in ſunder / and cary it downwarde. Apples are harde of digeſtion and colde / & go ſlowly downe / & they haue an euell iuice.

Out of Symeon Sethi.



Her are diuerſe kyndes of apples one diſſerpyng from an other. What ſoeuer apples are byndyng or drawing together they haue a cold & an erthly iuice. But they that are ſharp or bytyng / haue a cold iuice / but the ſame ſubtile or ſyne. The ſwete apples are of a meane or middle complexion / and turne ſomthyng more to hoteneſ. Therefore ye muſt vſe byndyng apples as oft as the ſtomacke is vered with a hote or moyſte diſtemperance. But ſharpe apples are to be geuen as oft as a groſſe humore / but not very colde / is gathered in the ſtomacke. For theſe cut in ſunder / and cary downwarde. But ſwete apples are to be geuen vnto them that haue colde ſtomackes. For they are good for them / and for ſuche as are bitten of venemus beaſtes. All apples whatſoeuer they be of a certayn naturall property hurt the ſynewes. They alſo that are vnrype / are very noyſum. It is reported that if a man eate hys fill of apples that they ingendze the ſtone in hym. But they are good for them that ſwoune / and haue a weak hartte.

Of the Quince tre.



Malus Cotonea is called in Greke Malea kydonia / in English a Quince tre / in Duche ein Quitten baum / in French vn coigner. Thys tre hath leues byoder and ſhorter then a medler tre / the nether parte of the leſe towarde þe grownde is white / and the

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Garden of health

Malus Cotonea.



the outer parte is grene. It hath floures lyke an apple tre/ but they grow alone and not many together as the floures are in other trees. The Quince apples are hony without/ and haue an other forme moſte comely/ then apples & peares haue. Yet are they more lyke peares then apples/ and they haue certayn gutters and vneuen outgrowynges lyke half columnes/ which as they are ſeldom ſene in apples/ ſo are they neuer ſene in peares.

Cotonens folio.

The vertues of the Quince tre
and hys fruite.



Quinces are good for the Stomack / & they make a mā piſſe well. But whē they are roſted / they are counted to be gentler: They are good for both ſ fluxes/ both for the bloody ſyr & for the other without blood / and for them that coughe out ſoul mater/ and for them that are ſick of choler. ſpecially when they are taken raw. The ſteppynge of

them is good to be geuen to them that haue the ſir of the belly or Stomack. The iuice of row quinces is good for thē that are ſhort wynded. The broth is good to bath the mother with all/ if it fall down. The Quinces that are condited in hony/ ſtir a man to make water. And the hony taketh of the Quinces a ſtoppyng and thyeck makynge pour. They that are ſodden in hony/ are more pleaſant to the Stomack/ but they do not make thyeck ſo muche. They are good to be put raw into emplaſters/ to ſtopp ſ belly/ or if the ſtomacke be ſet a fyre/ or be turned with vomityng. They are good for the inflammaciones or burnynges of the pappes / and for hard miltes / and for ſwellynge about the fundament. We may make wyne of them if ye bruſe them and ſtreyn them/ but it will not laſt except ye put one quarte of hony to xv. of the iuice. For without the hony it will turn in veruice. The wyne ſo made is good for all the thynges aboue named. Of Quinces alſo is made an oyle/ which we uſe as oft as we nede any byndyng or ſtoppyng. We muſt chueſe out the Quince apples that are round/ litle and well ſnellyng. The floures both grene and dry are put into emplaſters/ and are good for all thynges that nede byndyng and for the inflammaciones of the eyes/ and vomityng of bloode. They are alſo good to be dronken agaynſt a louſe belly and the violent rynnynge furth of weomens ſickneſſe.

of

Of the peche tre and the abrecok tre.



Malus Persica is called in Greke *Helea persike* in Englishe a *Peche tre* in Duché ein *Persich baum* in Frenche vn *Pechiers*. The peche is no great tre in England that I could se / it hath long leues. The peche tre floureth with the almonde tre / but y^e floure is reder then the almondis flour is. The peche tre is like vnto the almonde tre in y^e body or bole in y^e gum in the leues and floures / sayng that the leues and floures are bitterer. The apples are soft and fleshy / when they are ripe somthyng hory without. The stone is very grete / and full of cresses and gutters and with in that is ther a kirkel lyke an almond.

Of the Abrecok tre.



Malus Armeniaca is named in Greke *Helea armeniake* in hygh Ducheland ein *Amarell baum* as Gesner sayeth: but in the diocese of Colen where as I dwelt it is called ein *kardumelken baum*. It is called in Frenche vng *abrecottier*. Galene / Pauslus and Aetius immediately after the pech tre make mention of Armeniak tre and Dioscorides kepeth the same maner / but he sayeth further. τα δε μικροτερα καλουμενα δε αρμενιακα ρωμαισι δε πραινοκια ευσομαχωτερα των προεργιμενων εισιν. That is to say Armeniaca that is abrecokes which are called in Latin *Precocia*, that is ripe before / are lesse then the other peches and are holsummer for the stomach then the forsayde peches are. Pliny also a Latin wyter calleth thys kynde of peches *Precocia mala*, and rekeneth it amongest the kyndes of peches. But there is thys difference betwene the abrecok / or hasty peche tre & y^e other / & their frutes. The hasty pech tre hath much broder leues then the pech tre / & hys fruite is a greate tyme soner ripe then the peche is. And where as the peche stones are rough / furroed & guttered / y^e stone of the hasty peche is playn and smothe / and the hole fruite is much lesse then the peche is. I haue sene many trees of thys kynde in Almanay & som in England / & now the fruite is called of som Englishe men an abrecok / but I thynk that an hasty peche is a better and a fitter name for it. But so that the tre be well knowen / I passe not gretely what name it is knowen by.

Malus Armeniaca.



Of the vertues of peches and hasty peches.

The peches when they are ripe/are both profitable for the stomach and belly/but hasty peches are better for y^e stomach as Dioscorides writeth.

Out of Galen.

Learne thou this now/that the iuice of peches/euen as the fle-
she is/is soon corrupted or rotten/ and is euil. Wherefore they
ought not to be eaten after meat as som vse to do/for they rot
and are corrupted / whilse they swymme aboue other meates.
And this ruil must be holde in all those meates that are of euil
iuice/and are moyst and slippery/ and go easely down throwghe the belly/
that they be taken before all other meates: for so shall it come to passe/ that
they may more easely passe and prepare the way to other meates. But if
they be taken after meate/ they corrupt both them selues & all other meates
that are nere vnto them.

Of the Pomgranat tre.



The Pomgranat tre hath many small twygges
which haue leues growyng vpon them streyght &
lyke vnto wylow leues/ but smaller/ and somthyng
shorter. The floure is of a cremesin colour. The ap-
ple is rounde & full of graynes and iuice. The gra-
nes haue corners lyke vnto the stones called Gra-
nati. I haue sene diuerse Pomgranat trees with
fruite growyng vpon them in Italy. But I haue
not sene any growyng with theyr fruite in Eng-
land. The Pomgranat tre is named in Greke Roia/ in Latin Malus puni-
ca/ or Malus granata after som mens Latin/ in Duche ein Granat baum/
in frenche bng Pomier des granades.

The vertue of the Pomgranat tre and hys fruite.

The Pomgranat is all full of good iuice/ good for the stomach/ and it
geueth but small nourishmet. The swete are counted to be better for
the stomach/ but they ingendre a lytle heate/ & brede wynde/ where-
fore they are forbidden in agues. The sour bynde/ & are good for the bur-
nyng stomach/ and they draw much more together/ & prouoke brine. They
hurt the mouth & the gumes. The Pomgranat that hath the withishe taste/
hath a nature betwene both. The kirknelles of the sour Pomgranat dyed
in the sonne/ ether sprynkled in meat/ or sodden therwith/ are good to stopp
the belly and stomach/ if they be louse & to much rynnynge. If they be steped
in rayn water/ & dronken/ they are good for them y^e spitt blood. And they are
good/ if a man make a bath of theyr broth/ for them that haue y^e bloody flux/ &
also for the isshue of a womans mother. The iuice that is pressed out of the
kyrnelles/ is good to be sodden wth hony for the sores of the mouth/ of the pri-
uites/ & of the fundament. It is good for the whit flaw & for suche thynges
as appare out in the body lyke lumpes/ for the ach of the eares/ & for the di-
seases of the nolethilles. The floures of the Pomgranat tre called Cytrini/
bynd/ dry/ hold in/ & ioyne woundes together. And the floures are of the same
effect that the apple is of. The moyst gumes & louse teth are helped/ if they
be washed with y^e broth of these floures. If the same floures be put into an
emplas.

Of the Citron, Orenge and Limon tre.

emplaster/they are good for the burstyng & commeth by & fallyng do'wne of the guttes. For they dryue the guttes back agayn. Malicorium is & rough shel of a Pomgranat/ which som call Sidion. That hath & vertue to make thick/ & serueth for the same purpose that the floures do. The broth of the roote of the tre sodden/ dryueth furth brode wormes out of the belly. Balanstrum is the floure of the wild pome granat/ and it is lyke vnto the flour of the gar- dine Pomgranat/ and there are diuerse kyndes there of. Som white/ som red like golde/ som of & coloz of a rose. There may a iuice be take out of it/ as is of Hypoquistida/ & it will serue for the same purpose & Hypoquistida doth.

Out of the comen herbaries and practitioners.

The four Pomgranat is good for & hart burn/ for the swoynnyng that commeth of choler. It is good for the inflammation of the lyuer/ and to prouoke appetite. The syrop of Pomgranates is good for weo men with chyld/ and for the heat of the stomack and lyuer.

Of the Citron, Orenge and Limon tre.

Malus medica which is called malus Assyria/ is also called Citrus/ in Englishe a Citron tre. Under the which tre/ are also conteyned the Orenge and the Limon tre/ as perteynyng vnto the same kinde. The Citron tre as Dioscorides writeth byn- geth furth fruite all tymes of the yeare/ and whille som are fallyng of/ other are growyng by inunder agayn. The apple is long/ full of wyrcles & of the coloz of golde. It hath a good smell/ but a certayn vnple santnes therwith. It hath sedes lyke apere. Thus far Dioscorides. But Virgil in the second booke of his Georgikes describeth the Citron tre thus. Media byngeth furth sadde iuices & a slow taste/ of an happy apple. There is no better remedy that commeth/ if the cruell stepmothers haue poysoned & cuppes/ & haue menged herbes & hurtefull wordes together/ for it dryueth black poyson out of the membez. The tre is great/ and in fasshon much lyke vnto a bay tre. And it should be a bay tre/ if it kest not furth abode a farr other sauoz. The leues fall away with no wynde/ the floure is very toughe. The Medianes vse it agaynst theyr styngkyng mouthe and bzythes/ and they hele therwith old men that are shortwynded.

Of the Citron tre out of Pliny.

The Assyrian apple tre which is named of som medie apple/ is a re- medy agaynst poysones. It hath a lese lyke vnto it of the arbut or strawberri tre/ with diuerse pyckes cymnyng betwene/ but the ap- ple is not eaten. It is also very excellent in the smell of the leues whiche goeth into the clothes/ if it be layd by with them/ and dryueth away all noysom beastes from thence. The tre is fruitful at all tymes/ whille som fall/ som war rype. And whille som are rype/ other yonger grow and were by in vnder. Many nationes haue assayed to remoue it and to byng it vnto them the excellencie of the remedies/ in erthen vessels/ leuyng certayn bze- thyng holes vnto the roote/ even as all other thynges of that sorte/ which should be caried farr/ ought to be straitly set.

Out

Out of Theophrast.

The plage or parte of the worlde toward the byspring of the son / and toward the south / as it byngeth furth certayn beastes / so (as it appereth) it byngeth furth besyde the nature of other quarters / certayn peculiar or proper herbes. The land of Media and Persis / besyde many other thynges / byngeth furth the apple tre / which som call the Persik tre / and som Medic tre. Thys tre hath a lese lyke and almoste equal vnto the lese of the tre called Adrachne / and suche prickes as the pere tre hath / or as the sharp thorn tre hath / but smooth / and excedyng sharpe / and strong. The apple is not eaten / but it excelleth in smell / the lese also of the tre is wonderfully well smellyng. And if they be put amongst clothes / they kepe the clothes harmles. It is good when as a man hath dronken a dedly drynk / it is good also for to make a mans byeth sauor well. For if any man take the inwarde of it / and seth it in any broth or moysture / and put it into the mouth & digest it / it will make hys byeth sauor swete. The sede is taken away and sown in the spring / in forrowes very diligently trimmed / it is watered euery fourth or fift day / and when it is a lytle greater / it is remoued. In the spring of the yere it is remoued agayn into a moyst ground / but not very thynne / for suche one desyreth it. It byngeth furth apples all tymes of the yere / som falling of / som growyng in vnder / and other varyng rype. The fruite groweth only out of suche floures whiche haue in the myddes of them / a thyng lyke vnto a rok stretched out. They that wat that / are counted vnfruitfull. It is also sown in erthen pottes full of holes as the date tre is. Thus farr haue old ancient autores writen of the citron tre. And they that haue sene the Orange tre & the Lemon tre / thynk truely that they may well be conteyned vnderneath the Citron tre as kyndes of y same. And I wolde that they whiche thynck that y Orange tre is so far from the Citron tre / shoulde rede these wordes of Nicander in Alexipharmacis. το μηδον μηλον εστι το μεδικον το νερανιον: and I reke they will be better content to let the Oranges / whiche som call poma aurantia / be a kynde of Citron.

*The vertues of the Citron, Orange, and Limon tre and
of theyr frutes.*

The Citrone appel / as Dioscorides writeth / dronken in wyne with standeth popson / moueth the belly / and maketh the mouth smell well / if it be washed with the iuice or broth of it. It is good for greuyng weomen or such as lust and long for strange meate. It is thought to saue clothes from beyng gnawed of mottes if it be layd amongst clothes.

Out of Galen's booke de simplicibus medicamentis.

In the sede of the Citrone / is a sour and drye qualite that doth excell all other / so that it is in the thyrde degre dry and colde. The shel or barck also dryeth / but it hath also muche bytyng sharpnes / therefore it is dry in the second degre / but yet not colde / but temperate or a litle of thys syde. But the fleshe of the Citron is of a grosse iuice / and flegmatick /

I ii and

Of the Citron, Orange and Limon tre.

and therfore colde. The fleshe is eaten as the shell is/ but the sede is no meate to be eaten. The leaues haue pour to dry and to make rype.

Out of Galenes boke de facultatibus alimentorum.



Here are iij. partes of the pome Citron / the firste is the four thyng that is in the myddes. The second is it / that resembleth the fleshe of the fruite / which goeth about it that is in the myddes. The thyrde parte is the shel or pill / that couereth the hole / and it smelleth well / and is spycy / not onely in smell / but also in taste. By all reason that same is harde of digestion / because it is hard and full of brawu. If any man vse it as a medicine / it doth som thyng help digestion / as all other that haue a sharp byndyng qualite / by the same reason / if it be taken mesurably / it strengtheneth the stomack. Therefore som vse to breake it in peces and to presse out all the iuice / and to meng the peces with medicines / which are taken in at the mouth / to scour the belly or to purge the hole body.

Out of Simeon Sethi a later Grecian.



The bark / pill / or shell of the Citron / is dry and hote in the thyrde degree hole out / but the fleshe is cold and moyste in the first degree. The four gear that is within / is colde and dry in the second degree: but the sede is hole and dry in the second degree. The fleshe is comenly eatē with hony / because it is harde of digestion and maketh grosse fleme. The pill is good in mete to help digestion / agaynst the Melancholik humor. And all suche thynges as are made thereof / are good agaynst sadnes and good for the stomack / if ye take them in measure. But if they be takē out of measure / they are harde of digestion. They that are condite or syroped in hony / help the stomack and cast out hys moysture.

Out the Arabians.



The shell of Citron is hote in the first degree and dry in the ende of the second. The fleshe is hote in the first degree / and moyst in the same degree. The iuice is colde and dry in the thyrde degree. The fleshe of the Citro puffeth by with wynde / and the leues dryue wynde away. And the flour is more subtile / and the sournes of it is byndyng and holdeth downe rede choler. And the sede and bark of it / are of a resoluyng nature. And the sauer of it / amendeth the ayre / and the infection that bredeth the pestilence. The sournes of it scoure away euil fauored colozes and frekles. And the roote burned / is good for white spottes & morphewes. And the broth there of holden in the mouth / is good for the impossibilities of the same. The oyle of Citrones is good for the weiknes of the synewes / and for the palsey. And the oyle is made of the shelles. The four iuice is euil for the synewes. The same iuice is good for the hole trymblyng of the harte / but it is euil for the lunges. The fleshe of it is nought for the stomack. But the leues comfort the stomack. They that would eat Citrones or such lyke fruite to haue the aboue reherfed profites / must nether eat meate immediatly before them / nor shortly after them. The fleshe of the fruite byng them that eate it / into a colik.

Out of Athineus.

There



Here was a certayn sherif in Egypt which tooke ij. naughty murtheryng robbers/ & condemned them for theyr murder & robbery to be slayn and poysoned to deth of serpētes/ and such venemus bestes in the great shew hall/ that all men myght se them dye. But whilsē they were led of the souldyers/ to the place of execution/ ther mete them a womā that had a citron in her hand / the which the murderers begged of her / and she cloue it in two peces / & gaue ech of thē a pece. The whiche they eat very gredely. But when as they came into the appoynted place / and were castē amongest the myddes of the grete hepe of serpentēs and aspides / they abode unhurt / and receyued no harm of them / and so came hole and sound furth agayn beyond all mēs lokyng for. When as thys strange thyng chaunced thus / and euery man wondered how that thys mater should thus come to passe / and som dyd phantasey one thyng / to be the cause / and som an other / the sherif aored diligently of them that kept y theues / what they had done / or what myghty triacle or preferuatiue they had taken. But they answered that the theues had eaten nothyng sauynge theyr accustomed potage / and sayd further that they eat a citron by the way / whereupon there rose a lyght suspicion that it preferued them from the venemus bestes. Bet because men doutēd / whether that were the cause or no / the sherif commanded them to go to the pyson agayne / and the one of theses shoulde eat only hys accustomed potage / & the other shoulde only eate citrones. These thynges done / the theues war brought into the great theatre or shewhall agayn. And there he that eat the citrones / continewed all the day all moste safe and sounde / allthough certayn of the serpentēs had bitten hym. And the other whiche had but eaten hys comen meate / at the bytyng of one serpent / fell down sterck dede. Athinēus a very noble and ancient autor wyrteth that he saw thys hys own self. Wherefore it were wisdomē that noble men / and other that are bydden to dynner of theyr enemies or suspected frendes / before they eat any other thyng / shoulde take a pece of sulced citron.

agew 1st. 202

Of Horehounde.



Marrubiū is called in Greke passion / in Englishe Horehound / in Duche wyslen Audorn / in frenche du Marrubium. Horehound is a whitishe bushe full of braūches & somthyng roughe. The braūches are iiij. squared. The lese is as byg as a thumb / somthyng roughe full of wyndes / and with a bitter taste. The sede groweth about the stalk / and the floures which are sharpe grow insunder / by certayn equal spaces one from an other. And they are lyke vnto whozles / in compassyng about the stalck / as a whozle goeth rounde about a spyndel. It groweth about howses / old walles / where haue bene howses / & about towne / villages / euen in suche places as the bourishe wormwood groweth. I haue sene it seldum in other places then in suche as are aboue named.

The vertues of Hore hounde.

I iij The

Of Horehounde.

Marrubium.

The dye leues of Horehounde sodden in water with the se-
de or the iuice of the grene le-
ues/ is good to be geuen with hony
vnto them that syghg muche and are
shortwynded/ for the cough/ and the
tistk. Horehound with the pouder of
dye Aris or Ireos/ maketh grolle &
tough slemme come out of the lunges.
It is good to be geuen to weomen
after theyr delyuerance / to draw
down the secondes & theyr floures if
they nede. It is good also for them
that haue an harde and log trauale/
and for them that are bitten of ser-
pētes: But it hurteth the blader and
kydnes. The leues are good with ho-
ny to scour filthy and styngkyng so-
res. They stave fretynge or etyng so-
res/ and aguayles/ and swage y ache
of the syde. The iuice that is take out
of the brused leues/ & streyned/ & after
ward dyed/ and congeled together
in the sonne/ is good for the same pur-
pose. Thesame layd to with hony &
wyne/ clereth the sight: And if it be
poured in at the nose/ it scoureth the
iaundes. It is also good to be put in-
to the eare/ ether by it self/ or with rose oyl agaynst the payn of them.



Of the herbe called Medica.



Medica (as Dioscorides writeth) when it cometh
first furth/ both in lefe/ and also in stalk/ is very lyke
vnto the felde clauer/ or medow trifoly. But as it
goeth forward in groweth/ so it becometh nar-
rower. And it hath a stalk lyke a threleued grasse or
clauer/ and it hath coddres wythen in ward agayn
lyke vnto hoynes/ wherein is conteyned sede of the
bygnes of a lentill/ and no largelier is Medica de-
scribed of Dioscorides.

Out of Pliny.

Medica is lyke vnto the felde clauer or wilde trifoly in lefe and stalk/
and it is full of ioyntes. So muche as the stalk increfeth in length/
so muche the lefe decreseth in brodenes.

Beside these markes that Dioscorides and Pliny geue vnto Medica/
I haue marked/ that it hath a yelow flour/ and that the lefe/ which standeth
in

Medica.



þ myddes betwene þ ij. other leues/
þ allwayes grow about it/ hath a lo
ger footstalk or stele the þ rest haue.
And the same lese from the goyng
down of the son vntill it ryse agayn/
foldeth it self inwarde/ & then goeth
abrode agayn when the son ryseth
agayn. After that the yelow flowr
falleth away/ there groweth a litle
thyng to conteyn the seede in/ which
at the first is lyke þ end of a wythen
gymlet/ but after that it begynneth
to be rype/ it draweth him self toge
ther/ and is made lyke a litle water
snayle or a crooked rammis horne/
when it groweth mucche crookedly
inwarde/ & the end of it stādeth not
out of order. Som of the coddess or
seede vesselles are smouth/ and som
are roughe & pricky. The greatest
Medica comenly hath smouth cod
des/ and þ lesse roughe. The seede is
somthyng lyke in figure and coloz
vnto fenegreke. Thys herbe gro
weth nowhere in Englād that euer
I coulde se/ sayyng only in gardin.
But I haue sene it growyng wylde
in Germany within an half myle of

Wormes in the hygh way towarde Spyer. It is called of them of Aphyrica
as Auicēna sayeth in the chapter of Cot/ Alfalsalat: and som wyte that it is
named in Spanishe Alfalfa. I haue found no name as yet in Englād for it:
but it may be called horned clauer or medic fother.

The vertues of Medica out of Dioscorides.

The seede of Medica/ is good to be manged with spyred salt to make
it haue a plesant taste. The same grene is good to cool it that ne
deth coolyng. They that are grassiers/ vse the hole herbe in the
stede of grasse and hay.

The vertues of Medica out of Pliny.

The ground where in medic fother shall be sowē in/ must be deli
uered frō stones/ & made clene/ & the turned bp in þ latter end
of þ last haruest. But it must be sowē in May/ & þ very thyeck
to hold out wedes: when it is an inche long/ it must be dili
gētly wedeth w handes & not w a weding yron. The time of
mowynge of it is when it beginueth to floure/ and as oft as it
floureth again/ & þ chāseth six tymes in a yere/ or at þ lest iiii. tymes: ye must
I iiii not

not suffer it to war rype vntill it bryng furth seide. For it is good fother vntill it be iij. yere olde. The beastes must not be suffered to eate so muche as they wil of it/ lest we be compelled to put back the blood agayn. It is best when it is grene: when it withered and dreye/ it wareth full of stickes/ and is turned in to dust.

Palladius of Medic fother.



Medic fother muste be sown in April in beddes or ryges/ the whiche as we haue sayd/ thou hast prepared before. And whē as it is ones sown/ it will abyde x. yere/ so that it may be cut iij. or vi. tymes in the yere. It dongeth the ground well. Also it bryngeth the lene beastes into fleshe/ and it helpeth the sick beastes. A romishe acre of it/ that is ccl. foote bredth/ & c. xx. foot of length/ will serue iij. hoxles for an hole yere. And euery ij. vnces and an half of the seide/ will be inough to saw fyue sote in bredth/ and tē foot in leingth. But as sown as the seide is casten in to the grounde/ ye must take it with a wodden rake/ or harrow/ that it may be well couered with erth/ or elles the seide will burn away with the hete of the son. And beware that ye touch not the medic with any yron after that it is sown. Let the first haru:st be som thyng late/ that the Medic may bryng furth som seide. After warde/ as for other haruestes/ or cuttyng down of it/ let them be as sown as ye will. Let it be geuen vnto beastes/ but at the first tyme moze scarcely/ for it puffeth vp with wynde/ the bestes/ and ingendreth muche blood. After þ thow hast mowen it/ water the medik that is yet in the grounde oft tymes/ and after a few dayes when it begynneth to spryng vp agayn/ weede out all other herbes/ so shalt thou mow it six tymes in the yere/ and it shall be able to continew for the space of x. yeres.

Columella of horned clauer.



Medic fother is a very excellent herbe/ because when it is ones sown/ it dureth for the space of x. yeres/ and because after that it is sown/ it may be well mowen iij. tymes euery yere/ and in som yere syr tymes/ because it fatteth the grownde/ and because it fatteth euery lene beaste/ and heleth euery sick beaste/ because euery romish iugerum or acre of it/ is sufficient for iij. hoxles/ to gyue them meat inough for one yere. It must be sown as herafter I shall teache you. Plowe the place where in ye intend to sow Medic fother the next spryng/ about the first day of Octobze that goeth before/ and let the ground rott al wynter: & then about the first day of february/ plow it well agayn/ and cast out all the stones and breke the clottes. Afterwarde in the moneth of Marche/ plow it the thynde tyme and breke the clottes and make the grownd playn. When thou hast plowed the grownde/ make beddes as the maner is in a gardine: of the whiche euery one shall be in bredth x. foote/ and in lengthe v. foote/ that ye may go in patthes to water the herbes/ and that of eche syde the weders may haue a way to come to weede the herbes. And afterwarde cast old donge vpon the grownde/ and in the last end of þ moneth of Aprill sow so muche that euery iij. drammes and a scruple may occupy x. foote in length/ and v. foote in bredth. When thou hast done so/ let the

the seide be couered by rakyng/ with wodde rakes/ for that is very fit for it. For if it be not couered/ it will be soone burned with the son. After that he is sown/ the place ought not to be touched with yron. And as I haue sayd/ it must be roked with wodden rakes/ & weded agayn/ lesse any other kynde of herbe destroye the yong tēdre medic fother. At the first tyme of cuttyng of it/ ye must tary somthyng longer/ then ye shall nede to do at any cuttyng afterwarde/ that it is to wet/ vntill that it hath brought furth som seide. Afterwarde ye may cut it down as yong as ye wil/ and gyue it to your beastes. But at the begynnyng/ ye must geue it scarcely/ vntill they be aquaynted with it/ lesse the newnes of the fother do hurt. It puffeth by the cattel & filleth them with blood. When thou hast cut it downe/ water it that standeth in the grounde oft tymes. When it beginneth to spryng by agayn/ weede out aliother herbes fro it. If it be trymmed thus/ it may wel be cut down six tymes in the yere/ and it will increase for the spate of ten yeres. And thus far haue I writen to you the myndes and experiēce of old autores that they haue had of medic fother or horned clauer. Now it that I haue proued my selfe/ I will not refuse to shew vnto you my countremen. I haue sown iij. kyndes of medic fother/ the lesse kynde/ & grete smoth kynde/ and the great rough kynde. The lest kind do I allow lesse of all other/ because the leues and stalkes are al very litle/ and therfore in fedyng of cattel can do but litle seruice. The grete smoth kynde as I haue proued/ groweth into a meruelus grete bushe. As for the grete roughe kynde/ how grete it will be/ I haue not as yet proued/ for I neuer sowed it before thys summer. But by all tokens that I can se as yet/ it is lyke to be as good and grete as & grete smoth kynde. If ye haue but a bushe or ij. of medic/ and would sayn haue much seide rype before the comyng of wynter/ because the medic bushe is very thyeck/ and therefore hath many flowres and sed vesselles that the son can not come to/ it is best to take the moste parte of euery bushe at the ioynt of the herbe/ about the tyme that the floure is redy to come furth/ and somtyme when the floure is commed furth/ & then ye must set the braunches that ye haue plucked of/ depe in the grounde/ and water them twyse on the day/ and they shall byng furth seide as well as them that are sown/ and muche better then they that are ouershaddowed in the bushe/ and want the help of the son. Thys haue I proued diuerse tymes/ wherefore I dar be bolde to wyte it.

Of Mint.



Dioscorides describeth not Mint/ and maketh but of one kynde of gardin mint. Wherefore when as there are diuerse kyndes of myntes growyng now only in gardines/ it is very harde to know which of them is it of whiche Dioscorides writeth. Fuchsius maketh four kyndes of gardin mintes/ and the he describeth diligently. And Matthiolus maketh iij. kyndes of myntes/ but he describeth them very lyghtly and barely. And although he dispraise the multitude of diuersite of the kyndes/ semyng thereby to meane/ that there is but one ryght kynde/ yet nether in hys descriptiones/ nor in his figures he telleth which is the ryght kynde that Dioscorides describeth/ whome he taketh in hand to expound

Mentha sativa.



Mentha sativa altera.



Mentha hortensis tertia.



Mentha hortensis quarta.



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er pound. The first kynde of Fuchsius's garden myntes hath a four squared stalk from the roote/ a litle violet redishe with som hozynges. The lefe is almost round/ indented about lyke a saw/ soft and well smelling. It hath litle cremisin floures in the knoppes that go about the ioyntes after the manner of whoyles. Hys second kynde is lyke the former in al thynges/ sayng y it hath in y top of the stalkes a purplishe flour after the fallsho of a corn eare. The thyrde kynde hath a longer lefe and sharper/ and purple floures in the toppes of the stalkes/ of the figure of eares of corne. His fourth hath also longer leues/ and knoppes about the ioyntes where in are purplishe floures as y first hath. He calleth the first minte in Duche deymment oz krautz deiment. The second he calleth kraus ballum. He sayeth that y thyrde is called in Duche ballammuntz/ and vnterfrawen muntz oz spitzmuntz/ and of the herbaries Mentha Sarracenicā oz Romana. He calleth the fourth/ hertz kraut oz ballam kraut. Matthiolus describeth hys thre garden myntes thus: One hath shorte and curled leues/ an other hath a rede stalk and a rede flour/ and an other hath a whitthishe flour. Now will I shew yow my mynde/ whych of all these mintes semeth vnto me to be it that Dioscorides wyrteth of. The two first kyndes that Fuchsius setteth furth/ can not be the garden mynte that Dioscorides wyrteth of/ because they haue both rounde leues. For Dioscorides in the description of siueleued grasse/ wyrteth that it hath leues lyke vnto mint. But the cinsoly oz siueleued grasse hath not rounde leues/ but long and indented. Therefore nether of them can be it that Dioscorides wyrteth of. But seying that hys thyrde mynte hath long sharpe indented leues lyke vnto the leues of cinkfoli/ I reken it to be the ryght garden mint. As for the figures of Matthiolus I must nedes confesse that they are sayre/ and so lyke one to an other that a man cā not well discerne the one from the other. But yet I reken that the second agreeth better then the former with the leues of Cinkfoli. Thys herbe is called with vs garden mynte/ and as far as I remembre/ it is called spere mynte/ and if it be not named so/ it may well be called so of the sharpnes of the lefe that it hath.

The vertues of garden mynt.



Mint hath a warming/ byndyng and a drying poure. It will stopp blood/ if the iuice of it be dronken with vinegre. It killeth round woymes in the belly. It prouoketh man to the generation of chylder. Thre braunches taken with the iuice of sour pomgranat/ stancheth the hitchcok/ the choler and perbrekyng. Mynte layde to the heade/ swageth the ache therof. It swageth the brestes oz pappes/ if they be stretched furth oz swelled with plenty of mylke. It is good to be layde to the bytynges of dogges with salt. It dryueth away matery rottenfilth/ if it be layd to with perched barley mele: With mede it is good for the payn in the eare. It smoteth y roughnes of the tong/ if it be rubbed therewith. It will not suffer mylck to crud and to be made chese if the leues be put into be the mylck that a man drynketh. To be shoyt/ it is good for y stomack/ & hath a singulare pleasantnes in sawces.

Out of the later writers.

The

Handwritten note:
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Of the Medic.



He smell of mynt streynghteneth the brayne/ and kepeth the mencory and increaseth it. Mint if it be put into milk/ will not let it crud. It is good for the isshue of blood. It is good for the colik with the graynes of a pomgranat. It hath a singulare vertu agaynst þe bytyng of a mad dog. Serapio writeth that mint preserveth chese from rottyng/ or corruption. But þe juice is best for that purpose. Macer sayeth that if mynt be layde vnto a womans breste/ that it will dissolue and breke insunder cruddeth mylk.

Out of Symeon Sethi.



Mint is hote in the thyrde degre/ and dry in the second/ and it hath som moystenes more then the wilde mynte/ it is good for a cold liuer/ and it streynghteneth the stomack/ and helpeth digestion. It stächeth perbrekyng and the hitch cough. It helpeth the gnawynge of the stomack and stirreth by an appetite/ and dryueth wynde away. It killeth wormes/ and specially the broth of the wilde mynt. It stirreth by the lust of the body/ and openeth the stoppyng of the milt and liuer. But ye must not eat your fill of it/ for it fineth the blood/ and maketh it waishe/ and turneth it lightly into yelow choler/ and also because it is of subtyll or fyne partes/ it dryueth abroad and wasted it way. But it leueth still it that is grosse and melancholishe. Therefore they þe are hurt with yelow gall/ must forbere from mynt. Bruise it with salt and it is an holsom remedy agaynst the bytyng of a mad dog. When it is withered and made in pouder/ and taken after mete/ it helpeth digestion and healeth them that are diseased with the milt. It is also good for weomen that haue an harde labor/ when it is dronken with wyne. The sede of it scoured the belly/ but it hurteth the lunges.

Of the wild mynte called mentastrum.



Mentastrum called in Greke hediosmos agrios/ hath a rougher lese/ & in all poyntes greater the Silymbriū hath/ and is of a more greuous sauor. Dioscorides describeth hys wilde mynte no largelier then yese. Wherefore when as there are diuerse kyndes of wilde mynte/ it shall be hard to know whiche of the Dioscorides meaneth of. But by the short descriptio of Dioscorides we are taught that/ that kynde whiche hath þe greate and roughe lese/ and not any that hath any small or smothe lese is mentastrum Silymbriū/ which is a kynd of wild hau mynte/ hath a broder lese then mint hath/ and wilde mynt hath a greater lese then Silymbrium hath/ wherefore after the mynde of Dioscorides who teacheth it that I haue sayde/ þe wilde mynte must nedes haue a great lese. Thys wilde mynte groweth in moyst groundes by waterfydes/ with a rough lese and hory/ with certayn toppes in the ouermost parte of þe stalkes/ lyke vnto short eares of corn: the herbe looketh muche more whytish then the gardin mynt doth/ and it hath a verie strong sauor. The horse mynt semeth also to be a kynde of mentastrum: how be it I take it not for the right kynde of Dioscorides.

Mentha sylvestris, uel Mentastrum.

The vertues of wilde mynte.



The wilde mynte as Dioscorides sayeth is not so muche despyred to be vsed of holemen as the garden mint is/

greuous because it hath a more sauor. Galene wytyng of thys herbe vnder yname of calamint/ in y proper chapter of mint: wytyeth y thys mint is not so moyst as the garden mint is/ but that it is hotter and dryer/ & therefore that it is not fit for diuerse purposes that y other mint is fit for. Pliny wytyeth thus of y wilde mynte/ Mentastru is a wild mint/ differyng in y kynde of leues/ for they haue y figur of Basil/ & y coloz of penny ryall. wherfore som calle it wilde penny ryall. It was found in the tyme of Dopeius y greate/ & y lepre called Elephantiasis is healed with these chowed and layd on/ by y experience oz plose of a certain man y for shame couered hys face therewith. The same are layd to and are dronken against y styngyng of scorpiones with salt/ oyle/ and vine

gre/ and agaynst scolopendries & stynginges of serpentes in the quantite of ii. drammes in ii. cyates of wyne. The leues are kept in pouder agaynst all poysones. If they be strowed vpo the grounde and smooke made of the/ they will dryue away scorpiones &c. Pliny semeth to take for hys mentastro an other then Dioscorides doth/ whille he geueth the proportion of the leues of basil vnto it/ and colouz of penny ryall/ whiche thynges agre not with the description of mentastrum in Dioscorides. It appereth that the comen redde fish mynt y groweth about watersydes with whorlish circles goyng about the stalck/ is the mentastrum that Pliny wytyeth of. But as I haue sayd afore/ it that Dioscorides setteth out/ hath long thynges lyke eares of corn/ in the toppes of the stalckes/ and long roughe leues and hory/ nether lyke in figur to Basil/ nor in coloz to penny ryall/ except I be farr deceyued.

Of Mercury.



Mercurialis is named in Greke ermou bataniō/ and linozostis/ in Englishe Mercury/ in Duche rekraut/ oz bingelkraut/ in frenche mercurall. Mercury (sayeth Dioscorides) hath the leues of Basil/ but lesse/ & much like vnto Parietori oz Piletori of y wall/ with litle branches compassed about with a dubble knot of ioyntes oz knees. The sede of the femall is very plētuous/ and resem

bleth

Of Mercury.

Mercurialis femina.

Mercurialis mas.



bleth/as it were a cluster of grapes. But the fruite and seede of the male cometh furth betwen the stalck and the leues/round/ litle/ & lyke unto ij. stones ioyned together. The bushe is a spā hygge or hygher. By thys descriptio it is playn/ that our forfathers haue erred in Englad/ which hitherto in the moste parte of all Englad/ haue vsed an other herbe in the stede of the ryght Mercury. Therefore as many as had leuer ete whete/ then a cornes/ let them vse nomore theyr old Mercury/ but thys Mercury which Dioscorides describeth. The ryght Mercury groweth comen in the felde and wynyardes of Germany without any setting or sowing. And it beginneth now to be knowen in London/ and in Gentle mennis places not far from London. I neuer saw it grow more plentiously in all my lyfe then about Wormes in Germany.

The vertues of Mercury.



Both the Mercuries are eaten in salletes or moules to louse the belly. If ye drynke the water that Mercury is sodden in/ it draweth choler and water. It is perfittly knowen as Dioscorides writeth/ that the male herbe drunken/ maketh men childer/ & the female maketh females/ if they be taken after the scouryng or purgyng/ and be layd to the places conuenient.

Out

Out of Pliny



It is wonderfull that is tolde of both y^e mercuries/ that is/ y^e the male maketh mē chylde/ & y^e femal weomen chylde. They say y^e thys cometh so then to passe/ if by and by after the conceptio/ the iuice be dzonke in maluafei/ or if the leues be sodden & eatē with oyl and salt/ or if they be eaten raw with vinegre.

Of the Medler tr.



Mespilus is named in greke Mespilē/ in Englishe a Medler tre or an open arls tre/ in Duche/ ein nesselbaum/ in frēche mēspier. The mēspil or medler tre/ is full of pricks with a lese lyke vnto oriacantha. It hath a plesant fruite/ but small/ whiche hath iij. stones in it/ wherefore som haue called it iij. stones. It is long in waryng rype/ & in eatyng it byndeth. It is plesant to the stomack/ & stoppeth the belly. There is an other kynde of medler which groweth in Italy/ called of som Setaniū/ & of other epimelis. The tre hath leues lyke an apple tre/ but lesse. It bereth a round apple/ good to be eaten with a larger navel. The fruite byndeth and is long in ryping. The first kinde of mēspilus groweth not in England nor Germany that euer I could se/ but Mattheolus sayeth that it groweth about Naples in Italy and that it is called in Italian Azarolus. The second kinde is that is comen in Itali/ Germany and England/ and is comenly called a medler.

The vertues of the Medler.



Dioscorides besyde that which I haue rehered of the properties of medler before/ writeth also y^e if medlers be condited/ they are good in sommer agaynst the hote fires of the belly.

Out of Galene.



Medlers/ sorbapples/ or seruices are byndyng and astringēt/ but medlers are more astringent/ thē the sorb apple is. Therefore the eatyng of medlers is good for thē y^e haue flux. But ye must not eat to much of the se byndyng frutes/ for if ye do/ they will stopp your liuer and milt.

Of the herbe called Meon or Mew.



Meon whiche they call athamāticū groweth plētuously in Macedonia & in Spayn. It is lyke vnto dill in y^e stalk & lese/ but it is thicker then dill. It groweth vnto the hyght almoste of iij. cubites. The rootes are lōg/ small/ well smellyng/ and so hote y^e they hete y^e tong. And they are scattered abroad som ryght/ & som a wry. Thus far hath Dioscorides writen of the description of Mew.

The description of Mew out of Pliny.

Mew is not so wē in Itali/ but of Physicionēs/ & y^e but of a few. There are ij. kyndes of it. They call y^e excellēter athamāticū/ som because it

is was

Of the herbe called Meon or Mew.

was found of Athamatis & other because y^e moſte excellēt is founde in Athama-
nia. It hath leues lyke anise (here ſhoulde we rede dill y^e is anethū & not ani-
ſum) & a ſtalck ſomtyme ij. cubites hygh. It hath many & lōge & black rootes
& ſom of thē very depe. The athamātik is not ſo rede as y^e other is. Hetherto
Pliny. I would gladly coſet to thē y^e holde y^e y^e herbe wich is called of the a-
pothecaries feniculū tortuoſum/of y^e Northē Engliſhe mē ſpiknel/of the Du-
che mē berwurtz/is y^e true mew/if y^e I could fynd any ſpicknel oz berwurtz
y^e were of ij. cubites hygh. But althoughe I haue ſene it many tymes/yet I
neuer coulde ſe it one cubit hyghe/wherefore ether this can not be the mew
athamāticū Dioſcorides/oz Englād & Germany will not beare ſo lōg mew
as Macedonia & Spayn doth. But though it be not Mew Athamāticū/it
may well be the other kynde/where of Pliny maketh mention. The freres y^e
wrote of late peres cōmētaries bpō Meſue ſay y^e they found in Itali in y^e moū-
taynes of Purſia y^e ryght Mew/& y^e y^e herbe is called of y^e inhabitātes there
about not Mew but ſpicula: where of we haue belyke our Engliſhe name
ſpicknell. Thy ſay alſo y^e they found it in Spayn/& y^e it is called there Siſtra &
not Mew. The ſame alege Symō Lanuenſis & y^e pādectari/ to proue y^e ſiſtra
is Mew. Matthiolus one of the cōnygeſt herbaries y^e writeth at thys tyme/
writeth y^e alltough he were of late of another iudgemēt/ y^e now he iudgeth y^e
thys herbe whoſe figure I ſet out/is y^e ryght Mew in Dioſcorides. But be-
ſyde hys comē maner he gyueth it nether any Italiāne name nor any name
of y^e apothecaries oz herbaries. Amatus Luſitanus taketh feniculū tortuo-
ſum alſo to be Mew/ but he ſaieth/ y^e herbe which is called of y^e Duchē roote
pedlerſe of Anwerp/berewurtz/is not the true Mew. Where at I meruel
muchē/ſeyng y^e moſt parte of all y^e pothecaries of all Germany both in y^e ouer
& alſo Netherlande/know y^e right Mew well & call it Mew) y^e y^e root cremer
of Anwerpe ſhewed hym an herbe y^e was called berewurtz/& was not yet y^e
ryght Mew. Belyke he was ſom deceytfull ſelow which ſolde falſe ware/
oz elles Amatus iudgeth not well of berewurt/oz elles there are two kindes
of berwurtz in Germany. Alle y^e herbaries & apothecaries of Germany call
theyr berewurtz feniculū tortuoſum althoughe ſom of thē take berwurt for
dauco/& other for tozdiſio. The berewurtz y^e Fuchſius & Tragus do ſet furth
are not lyke y^e bere wurtze y^e I looked bpō/whē as I wrote thys chapter of
mew. For y^e rootes of theyr berewurtz as they both deſcribe thē/& paynt thē
haue no wyrtē rootes/as y^e berwurt had y^e I looked bpō. For althoughe it
had one greater root goyng right down/ſo there grew out aboue y^e ſtreight
roote certayn litle rootes writhē in / one w^{ch} in an other lyke ſwynes tayles.
Wherefore ether theyr root gottherers digged not theyr roothes hole out of
grounder/oz elles theyr berwurtz is not it y^e I haue ſene in other places of Ger-
many & Englād. But y^e herbe y^e Amatus Luſitanus deſcribeth/ in y^e roote is
not only much vnlke vnto it y^e Matthiolus paynteth/ but to all other y^e euer
I coulde ſe ether in Englād oz Germany for where as the Mew of Matthio-
lus/y^e berwurtz of Germany & y^e ſpiknel of Englād (which peraduenture was
ones called Spiknard) haue a rough thyng like to the Iudiſh Spiknarde
in the hygheſt parte of the root/out of whiche the ſtalck cometh firſt furth:
the mew of Amatus hath y^e ſame rough tuht lyke Spiknarde/as he writeth
in infima parte, in the loweſt parte of the roote/ wich thyng if it be ſo/ nether
Matthiolus nor I know the ryght mew: And I for my parte I woulde
gyue place vnto hym in the knowledge of Mew if he could ſhew me ſuche
markes & tokens in hys Mew as he ſheweth to be in his feniculo tortuoſo.

In the meane tyme I partely suspect that he tooke the ouer parte of the herbe for the nether/and so was deceyued/or elles I am far deceyued. which if I shall here after perceyue/I will be content to grant to call agayn/and to vntech my erro^r/whiche I haue taught before. *Feniculum tortuosum* whiche I take at the lesse to be a kynd of Me^w/if it be not *Althamaticum*/groweth in the bisshopyk of Durram in wild mores/called felles/and viij. myles aboute Bon/in Germany in a countre called caltland/ and a litle from y^e town of Bathe in hyghe Germany. I saw it also ones in Antwerp/ in Apothecaries garden/ but the pothecari named Petrus de virulis/ called it *peucedanū*/ not without a greate erro^r. I saw it also growyng in New castel in a garden in greate plenty/ where as I learned that it was called spicnell. And the root of this spicknell/ when it is dyed/ is *Spongius* and not hard compact together as *Aris* is.

The vertues of Me^w.

The rootes of Me^w made hote in water/or brokē with out seethyng/ are good for the stoppyng of the kydnes and blader. They dryue away the wyndenes of the stomack. The rootes taken with a syrop made wyth hony/ are good for the gnawyng of the mother/ for the ache of the ioyntes/ and for the flowyng of humores down to the breste/ they bryng down to weomen they^r sicknes/ if they sit in the water/ wherein the rootes are sodde. If they be layde vnto al y^e lowest part of y^e belly of a yong childe/ they will make hym put furth water. If ye drynk to muche of thys herbe/ it will make your head ach. The rote is hote in taste/ somthyng bitter and of a spicie sauor. Me^w as Galene writeth is hote in y^e thyrde degre and dry in y^e second. He haue now hearde how good y^e Me^w is for diuerse diseases of y^e mouth. Now herken what the Ducher wyte of they^r bere wurtz. *Tragus* sayeth thus: Our rooteremers call it in Ducher *berwurtz*/ ether because it is full of heyr/ or elles because it is supposed that the ache of the mother (which is also called *bermoter*) is stilled therby/ if weomen hold it in they^r mouth. *Fuchsius* writeth also these wordes: It is called in Duch *berwurtz* for y^e her red rotes sake/ or elles because it healeth the diseases of y^e mother/ which is also called *bermuder*. These thynges cōpared together/ will geue occasion to a wise man to cōclude/ that *berwurtz* of the Germanes should rather be Me^w in *Dioscorides* then ether *Daucus* or *Cordylion*.

Of Mile or Millet.

Milum is named in Greke *kegchros* & piston/ in Ducher *hirs*/ in frenche du Millet: it may be called in Englishe mile or millet. The leues of millet when they come first out of the ground/ are lyke the leues of a rede/ and they are very rough. Millet hath a lōg stalck where in at y^e lesse are viij. knottes or ioyntes. The top of it is lyke vnto the top of a rede/ and ther in are litle rounde sedes/ which haue no coueryng without/ sayyng a thin husk.

The vertues of Millet.

Millet in brede norissheth lesse then other comes do/ and in pottage it stoppeth the belly/ and dryueth furth water. Millet is good to be perched or put in to a fryyng panne/ and there to be well heated/ and to
 be put

Of Myle or Millet.

Milium.



be put in a bag/and to be layde to su-
che places as are vexed wth gnawinges
or achyng.

*Out of Galene de facultatis
bus alimentorum.*

The brede that is made of mil-
let and panik/ is colde & hard
of digestion. It is playn that
the brede is dry and bryttle/and hath
in it nether clammynges nor fatnes.
Therefore it stoppeth a waterishe
belly. Millet is in all poyntes better
then panik is.

Out of Galen de simplicibus.

Millet cooleth in y^e first degre
& dryeth in the thyrde shlowly
or much in the secod. It hath
also a lytle finenes. Then whille it
hath thys cōplexiō/whē it is takē as
a meate/it nourishe lesse of all other
kyndes of korn. But it dryeth by also
thē belly. But if it be layde wth out in
bagges/it is a good somēt for all such
partes as require to be dried wthout
bityng. And if it be layd to after the
maner of an emplaster/it can well

dry by. But it is very brytle or brykle/ and therefore it is harde to make an
emplaster of it.

*Out of the 14. booke of Constantinus Cesar de agricul-
tura or of husbandri.*



Mirtel doues war fat with the eatyng of millet and panik/ &
also wth large drynk. They loue also to haue whete & clene wa-
ter. But quales are made fat with whete/ millet & clere wa-
ter/ & Darnell. For as much as quales eatyng hellebor/ or ne-
syng powder/ are not safely inough takē in meate/ because the
eatyng of thē/ bryngeth both a crampishe strechyng out of y^e
sinewes/ & also the dufines of the heade/ for thys cause it is mete to seth mil-
let wth thē. But if any mā/ by the eatyng of quales/ fall into these forenamed
grefes/ if he drynk the broth of Millet in tyme/ it will help hym. And for the
same purpose serue y^e berries of the myrtel tre. For these are good takē euē in
or after dedly mushrūmes or todskooles. But Millet hath a certayn other
naturall property/ that is/ he that eateth of brede made of millet/ shall neuer
ryn in to any danger of popson. Thus far Constantinus Cesar. Millet is mu-
che bled at thys tyme in Itali to crā capones wth all/ & to make fat byrdes wth
it. The germanes husk millet & eat it wth milk/ after which fashon when it is
taken as Symeon Sethi saith/ it is much moyster and eseyer of digestion.

Of



Certain Millet hath ben brought into Italy / within these
x. yerres / which hath a black & a greate come / lyke a rede in the
stalk. It groweth by into the hight of seuen foot with a great
stele or stalk / they call it (as my text hath) lobas. It byngeth
most fruite furth of all other kyndes of coine. Pliny semeth to
take culmus here / not for calamo as it is comenly take / but for
the branchie and thick & busshy thyng & groweth in millet & in redes / where-
fore I reken that we should not rede in Pliny lobas / which signifieth cod-
des or shales where in the sedes of pulles grow / but phobas which betoken
the top or thyng lyke a busshy lock of heare / & groweth in & toppes of redes /
and such lyke water herbes. Matthiolus sayeth that thys herbe is called in
Italian Melica or Melega / & in other partes Sorgo / & in Hetruria Saggi-
na. Som pore men vse to grynde thys coine & to make brede of it. Other vse
to fede hennies & doves with it / other vse & vertue of it: I know none. Som
call it in Germany Turkisch corn / & som call it in Englad wheat of Turkey /
how be it there is an other kynde of coine / which is the ryght Turkishe
wheate / wherefore it were better to cal it in Englishe / Indishe millet or ried
myllet / then to geue it the for sayd name. I haue sene it growyng in Italy in
the feldes / but only in gardines in England.

Of the Mulberry tre.

Morus.



Morus is named in Gre-
ke Moria / in Englishe a
Mulberry tre / in Duche
ein Maulberbaum / in
frenche vng Meurier /
of the apothecaries morus celsi. The
Mulberry tre hath leues almoste
rounde / sayng & they are a lytle sharp
at & ende / they are indented about &
edges after the maner of mynte. It
hath hory floures / & a fruite in propor-
tion / som thyng long in coloz / whē it
cometh first furth whyte / in cōtinuā-
ce of tyme it wareth rede / and after
warde whē it is full ripe / it is black.

The vertues of the Mulberry tre.



The fruite of & Mulberry tre
louseth & belly & is good for &
stomack / but it is easeli cor-
rupt or rotten. The iuice of Mulber-
ries doth the same. If it be sodde in a
brasen vessel / & set out in the son / it is
made more byndyng / & it is good for
the stowynge of humores / for eatyng
sores / and for the inflammation of
the kirkelles vnder the chin / with a
lytle hony. But hys streyngthe in-
creaseth / if ye put vnto hym alum de pluma / galles / saffron / myr / the seide of



Of the Mulberry tre.

Tamarisk / Treos or Aris / and Frankincense. The vnrype berries of thys tre are good to be dyed and brused / and put into mete in the stede of sumach berries / for them that haue the sir. The barke of the roote of thys tre sodden in water / louseth the belly. It dryueth brode wormes out of the belly. It is also good for them that haue dronken the popson called aconitum par-dalianches or libardis bayn. The leues are good to lay to a burnyng. The iuice of the leues taken in the quantite of a cyat / is a good remedy agaynst the bytyng of the felde spyder. It is good to washe the achyng teth with the broth of the barck and leues hote / to dryue the payn away. The roote beyng cut / nicked / or scotched / about the last end of heruest / ye must make a furrow round about it / and it will put furth a iuice whiche ye may fynde in the next day after / clumpered or growe together. Thys iuice is excedyng good for the tuthach / it scattereth and dryueth away swellng kumpes and purgeth the belly.

Out of Auicenna.

The leues of the mulberry tre / are a sufferan medicine for the squinsey or squinacy / and agaynst stranglyng. The bark is a triacle agaynst the popson of henbayn.

Out of Galene de facultatibus alimentorum.

The rype fruite of the mulberry / doutles softeneth the belly. But the vnrype fruit / after that it is dyed / is a very byndyng medicine / wherefore it is good for the bloody sir or for any other sir. But it must be brayed & cast into your meat / as ye do with som ach / or if a man will / he may drynk it with wyne & water. But that the iuice of the rype mulberries is a good mouth medicine / by y reason of y byndyng that it hath / euery man knoweth. But vnrype mulberries besyde theyr tartnes / they haue also a sournes. Bea the hole tre in all hys partes / hath a mirt or menged pour / made of a stoppyng and a purgyng qualite. But in the barck of the roote / y purgyng vertue excelleth with a certayn bitternes / in so much that it can kill a brode worm. In other partes the byndyng or stoppyng qualite passeth the other qualites. There is in the leues and buddes a certayn mean complexion or temperature.

Of Tamarisk.



Mirica otherwise called Tamarix & in Greke Myrike / is called of the apothecaries / and comen herbaries Tamariscus / of the Duche Tamarischen holtz. It may be named in Englishe Tamarisk / because as we want the bushe / so also we haue no name for it in England. Myrica is of ij. kyndes as Dioscorides writeth. The former kynde groweth about slow / & standyng waters / and byngeth furth a fruite lyke a floure / with a mossy growyng together. Egypt and Syria byng furth an other gentler the thys / in other poyntes lyke y wilde. It byngeth furth a fruite next vnto a gall / vnequally byndyng in taste. whiche we vse conveniently in the stede of galles in the diseases of the eyes and

Myrica.



and mouth. These ii. kyndes are not largelier described of Dioscorides. The secōd kynde I grant that I neuer saw/and that is no meruel/seeing that Dioscorides appoynteth Syria and Egypt for hys naturall places/where as I haue neuer bene. But as touching the former kynde I haue sene it in diuerse landes in Italy in an yland betwene Francolino & Veniss in Germany in diuerse places about y Ren not far from Strasburg/and in Rhetia in a stony place som tyme of yeaere vsed to be ouer flowen wth the Rhene. Theophrast writeth that Myrica hath a fleshy or fat or thick lefe. And Pliny writyng of leues of plantes in generall/ sayeth that y Cypress tre and the Tamarisk haue carnose or fleshy leues. which sayng is not so to be vnderstād that euery lefe by it self were fat or fleshy: but that they are called fat/ because they grow so thpyk together vpon the twygges. The leues of the Tamarisk are lyke the leues of Samin or of the Cypress tre/ but they are som thyng lesse. And both Dioscorides and Pliny write

that Erica whiche is called in the North parte of England hather or tyng/ and in the South countre hethe/ is lyke vnto Tamarisk. Wherefore seyng that there is no liknes at all betwene the rountre or quikbem/ & the hethe or hather/ they haue ben far deceyued in London/ which haue comenly bled the barkes of quikbeme for Tamariske as here after I intend to declare moze at large. The Tamarisk bushe y groweth in Germany is about viij. foot long/ and comenly it is not greater then a mans thum. The color of the bark in the vttermost parte of all is gray/ and next vnto that/ it is rede/ but next vnto the wod it is yelow/ as the wod is whille it is grene. The wod is very holow and hath very great pitch/ or hart/ somthyng in that poynte lyke vnto cloder/ or bourtre: The taste of the bark is very byndyng/ as the leues are also.

The vertues of Tamarisk.



He fruite of Tamarisk which is lyke a gall/ is vnequally byndyng in taste/ and we may vse it in the stede of galles/ both for the diseases of the eyes/ and mouth. It is good to be geuen vnto them in drynk that spit blood/ and to them that haue the fir/ and to weome that are vexed with theyr vnnemeasurable isshue.

It is also good agaynst the iaundes/ and the bytyng of the feld spyder. The same

Of the Tamarisk.

same layd to/after þ maner of an emplaster/ Swageth swellynge: the bark is good for the same purpose. The broth of the leues dronken with wyne/ walteth by the milt and is good to washe the teth with all/ for the tuth ach. And it is good for women that haue a louse or weike mother which is oft in ieperdi of fallyng. It is good for them that haue þ lousey euil. The ashes also of the wod layd to in a conuenient place/ stopp also the outragius flowing of the mother. Som make drynkyng cuppes of the body of thys tre/ that the drynk dronken out of them/ may be the holsommer for the milt.

Out of Galene.



Amarisk hath a scouryng and a cuttyng propertie / without any manifest drying. It hath also som byndyng/ by reason of whiche poures and qualitees/ the leues or rootes or vppermost branches or twiggges sodden with wyne or vinegre / are good for the hardnes of the milt. It healeth also the tuthach: but the fruite and the bark bynde muche. Tamarisk hath much finesse in the partes/ and is able to scoure away/ which vertue the gall hath not. Then when as the quikbeme tre/ which is a kynde of sorbus / hath only a byndyng pour and no finesse of partes/ nor pour to scour away nor to cut/ but only a byndyng or stoppyng pour. I counsell that from hencefurth the phyliciones of Englad/ and namely of London/ that they vse no more the barks of quikbeme/ for the barks of Tamarisk: that they vse the barks of the rootes of heth in the stede of Tamarisk rather then the barks of quikbeme.

Out of the Arabians.



The ashes of Tamarisk dry by all sores and properly them that sprynge of burnyng. Alchanzius an Arabian sayeth these wordes of Tamarisk. Tamarisk is good for colde apostemes/ if they be perfumed therewith. A certayn saythfull man told me/ that there was a certayn woman/ in whome appeared a lepre/ and the broth of the rootes of Tamarisk was geuen vnto her oft with rasines/ and she was healed of her lepre. And I proued thys my self in an other woman: and I say that the case chanced thus. Her disease was the imposteme of the milt: and by the reason of the stoppyng of the milt/ whiche was the cause that it could not draw Melancholy vnto it/ nether clenge the blode/ made the woman to appere so/ as she had bene a lepre. Therefore when as the imposteme was resolved / and the stoppyng was opened/ by the workyng of this medicine/ whose vertue was to cut in sunder humores/ and to breke them/ & to scour away: these women was restored vnto theyr former helth agayn. Thus far the Arabians. Of whose saynges and experiences Matthiolus gathereth well in my iudgement/ that Tamarisk wold do well to be dressed after the maner of Guaiacū for the frenche pockes/ and should be lyke in vertue with Guaiacū. But I wold not only that Tamarisk should be so prepared for the pockes/ but for all other diseases that arys of the milt. But my counsel is further/ that they that are diseased in the milt/ or in any disease that spryngeth out of the milt/ should cause a wyne to be made of Tamarisk for suche diseases. And I doubt not/ but they shall fynde grete ease & helpe of the vse of that wyne. Diuerse
in

In the Germany about the places where as Tamarisk groweth in grete plenty/haue thys yere made wyne of Tamarisk which is not only pleasant in the mouth/(for I haue tasted it) but also holsum / for the body as reason doth teache/and experience beareth witnes.

Myrrhis.

Of the herbe called Myrrhis.



Myrrhis/as Dioscorides saith/is like y homlok/ both in stalk and in leues. It hath a root something lōge/soft/round &

wel smelling/ & not vnpleasant in mete. Thys description by y iudgemēt of y moſte parte of lerned men is the herbe y is called of y herbaries cicutaria. But for all y I perceyue well/ y euen they y ſay that Myrrhis is cicutaria/ dout or ellis know not perfittly which herbe is cicutaria/amongest y whiche is Amatus Luſitanus/who although he ſayeth y Myrrhis is cicutaria: yet where as he promiſeth to teche Spaniſhe/Italiane & Frenche names of herbes as he doth moſte comely when he knoweth them/ he ſheweth onely y Duch name of cicutaria/ as though he hath bene longer in Duchelād thē in Spayn/Italy or France/or ellis the Duch tong were rycher thē the other about named tonges were/or y Germanes had found a name for cicutaria/ where as y Italianes/ Spanyardeſ & Frenche men hath as yet found none.

Matthiolus alſo ſemeth playnly to dout whether cicutaria be Myrrhis or no. for he ſaith y there is an herbe comen in Itali called cicutaria/whiche mē thynk to be Myrrhis/ & a litle after he ſayeth: ſi Myrrhis in Italia prouenit &c. If Myrrhis grow in Itali. I haue found none y agreeth better w y deſcription/ thē thys whiche I haue ſet out. Wherefore ye may ſe y thys herbe is not yet perfittly known. There are ii. herbes/ where of I dout which of them ſhould be the true Myrrhis. The one is called in Engliſhe caſſhes. It groweth in Orchardeſ amongest y graſſe under y trees very lyke vnto Homlok/ I neuer ſaw greter plenty of it/ then I haue ſene in the hortiard of Debrook hall in Cambridge/ where as I was ſom tyme a poze ſelow. The other herbe differeth very lytle from the former/ ſaying y it groweth wilde about hedgēs & in middoēs/ & is ſhorter then the other/ & hath rougher leues and more lyke cheruel. Wherefore I call it mok cheruel/ but for all y when it is growē by/ it is muche lyker an homelok then cheruel/ ſo y as far as I can iudge by the figure/ it is the ſame herbe y Matthiolus ſetteth furth/ for Myrrhis which Suchſius calleth wilder kerffel.

The vertues of Myrrhis.

The

Handwritten signatures and initials in brown ink at the bottom of the page.

Of the Myrt tre.

The roote of Myrrhis dronken in wyne / helpeth the bytynge of fel-
despyders. It byngeth to weome down theyr siknes and the secon-
des if they stop. It purgeth also weomen after theyr delyuerance.
It helpeth them that haue the tisk / sodden in a dyknk. They say also that
the same dronken in wyne twyse or thryse vpon a day / is good for the pesti-
lence / and that it saueth a man from infection.

Of the Myrt tre.



Dioscorides writeth of ij. kyndes of myrtus / of the
one in the first booke / and that is the gardine myrt /
and of the other in the fourthe / and it is Myrtus syl-
uestris / which is called in Latin Ruscus. Howbeit /
he semeth to mene þ there is also an other wilde myrt
tre besyde Ruscus. Dioscorides maketh ij. sortes of
sowen or set myrtel trees / the one he called the whyte
and the other the black. But other writers make yet
mo kyndes of Myrtilles. Whereof I haue sene one /
whē I was in Bononi: it hath five tymes as litle leues as it that is set furth
of Matthiolus for the comen sett Myrt tre. And that kynde did I also se in
monte Appenino / but they that shewod it me / called it Myrtum syluestrem /
and it with the small leues / (which is in dede Myrtus satua tarantina)
only Myrtum satiuam. But I rather holde in thys mater with Matthio-
lus / then with them that hold of the contrari parte. Allthough I thynk that
Matthiolus hath paynted hys Ruscus with to lytle leues and hys Myrt
tre with to great and brode leues in comparison of the other. For Dioscori-
des in the description of the wild Myrte tre / which is called in Englishe bo-
chers brome / maketh it to haue broder leues / then set Myrt hath. I haue
sene them both / & doutles there is a fault in the smalnes of the leues of Rus-
cus as I intende to shew more largely when I shall com to þ intreatyng of
Ruscus. The set or gardin Myrt tre / hath bowyng branches and twygges /
a rede bark / lōge leues allwayes grene / somthyng like the leues of a Pom-
granates leues. In the whyte Myrte appere whiter leues / and in the black
blackier. They haue all whyte floures and well smellyng. The sett or gardin
Myrt trees haue greater frute then þ wild haue. Both the kyndes of Myrt
trees haue lōge fruites / lyke vnto þ fruites of þ wilde Myrt tre but greater.

The vertues of the Myrt tre.



The vertue of the Myrte tre / & of the seide of þ same / is to byn-
de. The grene / or dry seide / is good to be geuen in mele to thē
that spit bloode / & it helpeth the prickyng of the blader. The
iuce pressed out of the grene leues / hath the same vertue. It
is good for felde spyders. And in wyne it is good for the styn-
gyng of a scorpion. The brothe of Myrtelles sodde in wyne /
helpeth the sores that arysle in the vttermoste membris. The same layde to
with the flour of perched barley / swageth the inflamationes of the eyes. It
is good to be layde to agaynst the impostemes of the corners of the eye. If
ye put the seide into wyne and hete it ther in / it will be good for them that
haue weyk Braynes to saue them from dronkenes / so that the wyne that is

strey-

Handwritten notes in a cursive script, likely a later addition or a different hand. The text is partially obscured and difficult to decipher, but appears to be a continuation or commentary on the printed text.

Creyned, be taken a fore had. The bathe made with the sede of the myrt tre is good for the falling down of the mother, for the diseases of the fundamēt, for the isshue & weedne haue som tyme to muche plenty of. It scoureth away scurf or scalles in the hede, & the rynnynge sores in the hede, and the wheles that burst out in the hede. It stayeth the heyr that falleth of. The bath that is made of the leues of the Myrte tre, is good to sit in, for them & haue mem- bres out of ioynte, whiche fasten and grow together very slowly. Also if bo- nes be broken, and will not easely be ioyned, and fastened together agayn, it is good to bath them with the brothe aboue mentioned. It healeth the whyte morpheu, and it is good to be poured into matery eares that ryn. The iuice hath the same vertue. The leues broken and layd to with water, ar good for moist sores, and for all partes of the body hauyng any isshue, and for them that haue the lax. If ye put to it the oyle made of vnrype oly- ues, or a lytle rose oyle with wine, they ar good for tetters or crepinge sores, for the wildfyre, for the inflammatione of the stones, & for the sores or isshue in the eyes, that darken the syght & for harde lumpes. The pouder of the wi- thered leues, is good to be cast vpon the whitflaw, aguayles. It is good agaynst the styngkyng that commeth of to muche swete, in the flankes and armholes. It stayeth the sweetynge of them that haue the diseale which is cal- led *cardiaca passio*. The raw leues, or elles burnt with a trete made of wet, heal burnyng whit flawes and aguayles.

Out of the later Writers.

The brothe of Myrtelles or Myrte sedes, with butter stoppeth to mu- che sweetynge. The Myrt leues comfort the hart, and take away the trymlyng of the same. The iuice is good for the burnyng of the bla- der & kydnees. An emplaster made of Myrtelles is good for the pyles & the fallynge out of the fundamēt. Let the apothecaries phisicioness, and surgeo- nes of England take hede, that they vse no more as they haue don in tymes past, the litle bulbe & groweth in the senines in the stede of the ryght Myrt tre, but let the caule & right Myrtelles & Myrt leues be brought vnto them out of Itali, where as is of them plenty inough to be had. Many of the apo- caries of Germany haue erred an other way in the Myrt tre, in takyng the bleberries or hurtel berries in the stede of the Myrte tre.

*Of the herbe called *Napus*.*

Ioscorides hath not described vnto vs & herbe called *Napus*, nether Pliny in any place & I haue red as yet. He maketh v. kyndes of *Napus*: but Matthiolus & Fuchsius ech of the ma- kethe no mo but ii. kyndes. Yet they diuide theyr kyndes di- uersely. For Matthiolus diuideth *Napu* into & whyte and the yelow. And Fuchsius diuideth it into the set or solon, & into & wilde. *Napus* is named in Greke *Βουβας* but not bunion, in Duche *Steck- rub*, in frenche nauet, I know no Englishe name for it, as it is no meruel, seyng that I neuer saw the ryght Rape growyng in England. It may be called a Rape or a yelow rape vntill we fynde out the olde Englishe name for it. The Rape hath leues lyke vnto a rape but smother, & indented about the edges after the maner of rocket. It hath a round stalk of a cubit hight, &

L some

Of Narcissus out of Dioscorides.

Napus.

Napus agrestis.



som tyme hygher / & a yelow flour lyke vnto Cole / & a fede in long coddes of small long huskes. The root is som thing long and so rounde as a rape roote is / and comonly in Germany it is yelowish. It with the whyte roote is not gretely vsed in Germany.

The vertues of the Rape.

The roote of Rape or Raped as the frenche men call it / sodde / bredeth wynde / & nozisheth but litle. The fede of the Rape / duileth poyson if it be dronke. It is muche vsed to be put into triacles & preseruatiues. Rapes ar hote & moyste / & they brede wynde & rawe steme. They sharpe the fede / & smoothe þ breste / & throte / they hete þ kydnes. Galen semeth to cōteyn Rapes vnder rapes / for I can fynde no mention of Rapes in Galene / in hys booke de simplicibus medicamentis. And Paulus ioyneth rapes and Rapes together in these wordes. The Rape & the rape if they be twyse sodde / nozish no lesse then other herbes do. But if they be cōtinuallly eten / they make a grosse iuice.

Of Narcissus out of Dioscorides.



Her ar som that call Narcissum / as a lily / liriū. It hath leues lyke vnto a leke / thyn and muche lesser & narrower. The stalk is empty and bare without leues / and it is hygher then a span. The flour is whyte and redilhe yelow within / and in som purple.

Of Narcissus out of Dioscorides.

Narcissus.



ple. The roote whin is whyte / rounde
a knoppy after the lyknes of a bulb.
The seide is as it were in a filme of
cote/ blak and long. The moste excel-
lent groweth in hylles / and hath a
swete sauor. The other resemble a le-
ke/ and haue an herbishe stink.

Of Narcissus out of Pliny.



He Physicianes vse ij. kyn-
des of Narcissus / where of
one hath a purple floure and
the other hath the coloz of herbes.

Out of Theophrast.



It is meruelus that chanseth
vnto the squill or le vnyon / a
to Narcissus. For of all other
herbes / whether when they be first
sowen / or grow agayn / after theyr fal-
lyng / the lese commeth in hys tyme
first furth / and afterwarde the stal-
ke. But in these y stalk cometh furth
before the other partes / and of Nar-
cissus the stalk of the floure commeth
only furth with speede / for the floure
hasteth forwarde very muche. Nar-

cissus hath a narrow lese / many together a fat. Out of all these descriptio-
nes I gather that our comen daffadil is one kynde of Narcissus / where of
Pliny maketh mention / when as he speaketh of it with the herbishe coloz.
The fasshon of the lese / floure and stalk of our daffadil agreeth well with the
description both of Dioscorides / a Theophrast / only the coloz of the floure
is contrary or belyde the description of Dioscorides. But neuerthelesse I
iudge that it is a kinde of Narcissus / which Dioscorides had not sene when
as he wrote of the whyte floured Narcissus. The description of Dioscorides
agreeth well vnto the herbe which we call in som places of England white
laus tibi / let them that lyst examine the mater / and they shall fynde it as I
haue sayde. Som take thys herbe to be violam albam Theophrasti / with
whome I will not strue / except they say that it agreeth not with the descri-
ption of Narcissus in Dioscorides. As for the lyknes that it ought to haue
(as som men iudge) with the floures of the lily / whose name it may seme to
haue had som tyme for the lyknes y it had with the lily / a hath it not / for the
leues ar nether in fasshon lyke the other Narcissus nor the lily floure / for it is
not hole as the lilies floure is / but deuyded: I answer that Pliny sheweth
that the difference betwene the kyndes of Narcissus a of lilies standeth in
that / that vpon the stalkes of the lilies grow leues / a vpon the stalkes of the
kyndes of Narcissus growe no leues at all. Dioscorides writeth of ij. sortes
of Narcissus / one y groweth in the mountaynes / a an other kynde in other

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may 20 June 1521

Of Spikenarde.

placēs. where of I neuer saw the former kynde in any mountayn/ but all-
wayes in gardines. And as for the other kynde I reken that it is agreyng
in sauor wth our comen daffadill/ except my memori do fayle me/ & I am suere
that the white laus tibi hath the stynt that Dioscorides spekech of.

The Properties of the daffadill.

The roote sodden/ whether it be eaten/ or dronke/ maketh a man vo-
mit. It is good for burnyng. The roote broken with a litle hony/ ma-
keth the cut synewes to grow together agayn/ if it be layd to em-
plaster wyse. The roote layde to with hony helpeth the ankles but of ioynte/
and the old aches of the ioyntes. With vinegre and nettelsede/ it taketh
away the spottes and morpheu in the face. With fitches it scoureth away
the matter of woundes. It breketh impostemes that will not rype/ layd to
with darnel mele/ and hony/ it draweth out of the body/ suche thynges as
stick fast in it. It maketh fleshe grow in a wounde. The roote brused & layd
to/ is good for weomē's brestes & ar swelled & agaynst all inflammationes.

Of Spikenarde.



Nardus is named in Greke Nardos/ in Englishe
Spikenarde/ of the apothecaries spica nardi. There
ar ii. kyndes of Nardus sayeth Dioscorides/ & one
is called Indishe/ & the other is called Syriac/ not
because it groweth in Syria/ but because one parte
of the hill where as it groweth/ lyeth toward Sy-
ria/ & the other parte to the Indianes. Of thys Sy-
riac kynde/ the principall is freshe/ lyght/ hauyng a
large thyng resembling hare/ yelow in color/ very
well smellyng/ and much lyke Cyperus in smell/ with a short eare/ and a bit-
ter taste/ which dryeth the tonge/ because it cōtineweth long in the plesant-
nes of hys smell. Of the Indishe kynde/ there is one that is called Gangit of
the flood Gāges/ whiche rynneth by the mountayn wher vpon it groweth.
Thys kynde by the reason of the grete moysture of the place is weker in
vertue/ an hygher in lengthe/ and it byngeth furthe many spikes or hary-
eres out of one roote/ folden in one iust to an other/ of a very strong sauor.
The Nardus of the mountayn sauoreth better/ and it hathe a short eare/ and
cutted/ the smell of it is lyke vnto Cyperus/ and it hath all the other vertues
of & Syriac. There is also a kinde called of & place where it groweth Sam-
pharitia/ with a shorte bushe hauyng grete eares spredying out & a whyter
stalk/ thys hath a rammishe or buckishe syngkyng smell/ wherefore it is not
alowēd. Thus far Dioscorides. Matthiolus and Amatus hys folower/ dō
take muche labor to proue that the Spica nardi/ that is the ear of Nardus
is no eare growyng in the top of the stalke/ but that it is the roote of Nar-
dus. And agaynst all other that holde the contrari opinion & it groweth in
the top/ they inuey very sharply/ and namely agaynst iii. greater clerkes
then euer they haue bene or ar like to be/ that is Hermolaus Barbarus/ Jo-
annes Ruellius/ and Joannes Manardus. which allthoughe they erred/
yet for theyr other truthes that they haue taught/ all Europa deserued to
be handled somthyng gentlyer then these new correctores haue handled
them. As for me I thynk that the ear groweth not in the top of & stalk/ but
hard

hard by the roote/ether partely in þ grounde or very nere vnto the grounde/ but I thynk rather that som parte of the ear groweth within the ground. Yet for all thys/ I reken þ the spike can not be properly called a roote. And as for the place þ they alledge out of Galene de antidotis/ in Galenis wordes they must ether vnderstand Galene to calle the spike of Nardus vnproperly a roote/ or ellis they muste in other places not only deny the autorite of Galene/ but also of Philo/ & Dioscorides also/ which make an open distinctione and difference betwene the roote of Nardus an the eare of the same: or ellis playnly deny that the spike is a roote. Galene in the. ix. book de compositione medicamentorum secundum locos alledgeth in þ preseruatiue or antidot of Philo ij. verses amongst many other/ whiche seme playnly to deny that Nardus is a roote. The verses are these:

Et drachmam dictæ falso radicis, ab ipsa

Terra, pisse quæ loue clara manet.

And Galene expoundyng these verses/ sayeth these wordes folowynge: Quin & Nardi ipsius drachmam vnam coniiciendam censet, quam radicem falso dictam appellat, quandoquidem spica nardi verè nominatur. Also he iudgeth that a dram of Nardus must be put there to/ which he calleth a falsely named roote/ because it is truly named the ear or spike of Nardus. Dioscorides also in the description of the Nardus whiche is called gangitis/ sayeth that many spikes or eares com out of one roote/ where vpon it foloweth playnly by the autorite of Dioscorides that the ear of Nardus is not the roote of Nardus. Therefore I reken that it is playn that the spica Nardi can not be properly called a roote/ without the gairnsaying of Philo/ Dioscorides and Galene. Matthiolus layng to other mennes charges earnestly many errors wytyng vpon Nardus/ is not very far from a manifest error if he be not wrapped within it all redy. For he semeth to iudge that Nardus hath no stalk at all/ and that therefore the spike or ear can not grow in the top of the stalk/ which is not/ or can no where be found. Hys wordes are these: Ego tamen nardi quam plurimum &c. Although I haue examined & picked out very much Nardus/ in the shoppes of Venis/ yet could I neuer fynd any thyng of Nardus there/ sayng only the eare. Wherefore I thynk there can be found no Nardus which byngeth furth the eares in the top. But what reason is thys/ he seeth nothyng of Nardus but the eare/ ergo Nardus hath nothyng ellis/ because he hath sene no more. If thys be Matthiolus argument as he semeth at the leste to go toward thys end: then it appeareth that Nardus should haue nether any stalk/ nether any other roote besyde the eare/ which is clene contrari vnto Dioscorides/ whome he taketh in hand to expounde/ who appoynteth both a stalk vnto Nardus/ and also an other roote besyde the spikes or eares to the same. And although in Germany there is not suche choyle of simples in euery place as is in Venis/ yet in thys pere of our lozde 1557. I found in the shop of Jacob Diter the Apothecari of Weisburg on pere of Nardus whiche hath a stalk a synger long holow/ and of the bygnes of a metely byg straw/ which I haue to shew at thys present daye. As touchyng þ roote of Nardus if that Matthiolus could fynde nothing of it/ sayng þ eare at Venis/ I meruel where he found þ litle roote that the eares grow one in hys figure whiche he hath set out in hys commentaries vpon Dioscorides. Amatus holdeth also stiffly that the spyke or

Of Spikenarde.

ear of *Nardus* is also the roote. But it semeth by hys wrytyng both in the chapter of mew/and also in *Nardus*/that he shoulde meane that the ear of *Nardus*/should be the nether parte of the roote of *Nardus*/ for in both the chapters he compareth the root of *Spiknard* with the roote of mew. And in bothe the places he sayeth that the tusty rootes that ar very lyke *Spiknarde* in *Mew*/grow in infima parte radicis/in the lowest parte of the rootes. In the later place he sayeth thus. Where as *Dioscorides* sayeth that *Nardus* putteth furth of one roote many eares that serueth for our purpos/ whē as out of one principall roote as the mother of the rest/ many rootes as hary eares growyng one hard to an other/do spryng out/as a man may se the lyke in the rootes of *Mew*/ whose infinite rootes were diuided into eares that all that saw them/iudged them to be *Spiknard*. And a litle after he sayeth/ wherefore we ought to conclude that ther is no other roote found in *Nardus*/sauyng the spike or eare. If he mean thus as by hys wrytyng he semeth to do/he is very far deceyued. For besyde that I haue sene a stalk immediately commyng from the spike (the stalk commeth neuer immediately from the lowest parte of the roote) *Dioscorides* sheweth that the Spikes com from one roote. Therootes allwayes in all plantes at the lowest & nether most partes of them/then when as the Spikes com out of one roote/that roote must be lower and benethe the Spikes. Then the Spikes can not be the lowest partes of the rootes/ as he sayeth that the tusty endes and lowest partes of the rootes of *Mew* be. But where as he sayeth that there is no other root sauyng the Spike/ I ask them whether it is the maner of *Dioscorides* to geue one thyng in one place ij. sundry names/and to disseuer one thyng with ij. names when as the thyng is but one. If it be not hys maner so to do/ then is hys glose brought in vayne/ where as he sayeth the the sayng of *Dioscorides* that many Spikes com out of one roote/ is to be vnderstand/ that many rootes com out of one principal or mother roote: when as *Dioscorides* in all hys hole worke neuer calleth a roote a Spike/ nor a Spike a roote. As for the other error/ whiche he holdeth (or at y lesse he semeth to hold) with *Matthiolus*/ that *Nardus* hath nether stalk nether other roote then the eare/ uede to make no other confutatione then it that a lytle aboue I haue made vnto *Matthiolus* for y same opinion. Then thys is my opinion of *Nardus*/ that it hath a lytle roote in y grounde/ out of the whiche the Spikes or eares spryng out/and I thynk that the lowest partes of the eares at the lesse touche the ground/and that the stalke (as I haue ones sene it) commeth out of the middes of the Spike or eare of blacke redishe color/ thin and holow within.

The vertues of Spiknard.



Nardus hathe pour to hete and to dry. It dryueth furth water and maketh a man pisse wel. If it be dronken/it stoppeth the belly/ If it be layde to/it stoppeth the rynnyn out and matter of the mother. If it be taken with cold water/ it helpeth the gnawynge of the stomacke/it heleth wyndenes/ it helpeth the liuer/ & heleth the iauundes and the diseases of the kydnees. If ye will leth *Nardus* in water and sit in it: it is a remedy agaynst the inflammation of the mother. It is good for bare epyddes that want heare/

for

for it byngeth heare againg. It is good to be cast vpon bodies that ar to moyste or swete to muche. It is put in to antidotes and triacles, and it is comenly layd bp in a new erthen vessel for ey medicines. But it is first bet in to pouder, and afterwarde made in to trochisces or round kales with wyne. *Nardus* is hote in the first degre and fully dry in the second degre.

Of the herbe called nardus celtica.



The celtick *Nardus* groweth in y alpes of Liguria, and it is called in y countre name there *Alinggia* (it appeareth that *Dioscorides* wolde haue sayd *salutica* for there is no luche latine worde as *Alinggia* is. It groweth also in Istria. It is a litle bushlyng, and it is gathered and made bp into litle hand fulles. It hath a lefe somthyng long, with a pale yelow color, and a rygh yelow floure. Thys herbe is called in Duche *Magdaleinkraut*, it groweth plentifulously in the alpes that depart Italy and Germany. It may be called in Englishe, French, *spicknarde*.

The vertues of Frenche spicknard.



En vse only the stalkes and rootes of this herbe. It is commended for y best which is freshe, and hath a good smell, and hath many rootes cleuyng together, full, and not brukle or easy to breke. It is good for the same purposes that the other *Nardus* is good for, it driueth water furth muche more myghtely, and is better for the stomack. It helpeth the inflammaciones of the liuer and the iaundes. It is good to be dronke agaynst the wyndenes of the stomack with the brothe of wormwood. It is also good to be dronken with wyne agaynst the diseases of the milke, kidnees and blader, and agaynst venemus byttinges. It is put into softenyng emplasters, in to drinckes & heting opntmentes. Thys Frenche *Nardus* as *Galene* sayeth is of lyke properti with the other, sayng that it is weicker for all purposes, sayng for prouokynge of brine, for it is hote and is lesse byndyng. *Galene* also in hys booke de compositione medicamentorum secundum locos sayeth, that the freche *nardus* is the beste medicine, and worketh whatsoeuer the Indische *nardus* doth, but that it is a litle weyker in workyng. Wherefor when the truthe is so, I counsell that apothecaries vse rather thys freche *spicknard* freshe and good, as allwayes it may be had out bothe of Germany and Itali, the the *spicknard* of India, if it be olde & rotten as muche of it is before it cummeth vnto vs. I meruel that *Tragus* and *Matthiolus* folowynge the comon ignorance of theyr countrees call lauender spik, Duche *Nardus* and Italia *nardus*, sayng that in forme and fashon they haue no lyknes at all with *nardus*. And howe muche they differ in qualites, they that with iudgement examin both, can well testifi. If the worlde contynew long, theyr namyng of lauender with the name of *Nardus* may byng som simple men in beleue, that lauender is a ryght kynde of *nardus* growyng in Germany and Italy, wher as it is much lyker to be a kinde of *stechas* then of *Nardus*.

Of garden cresses.

Nasturtium hortense.



Nasturtiū is named in Greke kardomō, in Englishe cresses or kars, in Duche kresslich, in Freche cressō. Gardin cresses grow no where elles þ I know, sauing only in gardines. The cresse is but a small herbe of a foot and a half longe, the leues are small and iagged about, the floures are whyte. The blackishe rede sede is conteyned in litle rounde sede vessels. And it is sharpe in taste and byting.

The vertues of cresses.



The sede of cresses, is euell for the stomack, & trobleth þ belip, & dryueth furth woymes. It minissheth þ milt. It is euell for woemen wchilde: it prouoketh down womens siknes and stirreth men to veneri. It is like vnto mustard and rocket. It scoureth away lepres an scurfines be ry here vnto lepres. If it be layd to wchony it swageth þ swellng of the milt. It scoureth away the sores called fauos, like to an honny combe. It dryueth furth the diseases of the lunges if it be sodden in suppinges. The same if it be dronken withstandeth the venom of serpentes, and the smook of it dryueth away serpentes. It stayeth the fallng of the here. It typeth carbuncles, and bursteth them. It is good for the sciatica, if it be layd to with perched barley mele and vinegre. It dryueth away or scattereth abrode swellnges, and gathered humores together. And if it be layd to with bryne, dryueth furth angrī bytes and other sores such as one is called cattis hare. The leues & braunches are good for the same purposes, but they are not so strong, so long as they ar grene. For thē they ar yet so gētle þ they may be eatē with brede, as Galene sayeth, for soul or kitchyn.

Of the tre called Nerium.



Nerium is also called rhododaphnus and rhododendron, in Italiane Oleandro, of Barbarus writers Oleander, som Duche mē call it Oleander, the frence men call it rosage. I neuer saw it out of Italy wherefore I know no Englishe name for it. But it may well be called in Englishe after the Greke, ether rose tre or bay rose tre, or Oleander after the comon herbaries.

The bay rose tre hath leues lyke an almond tre, but longer, fatter, and as som tertes are, broder & rougher. The floure is lyke a rose. The fruit is somthyng

Sabrinth:

72:40

:76:

perthy

53:54:

Of the tre called Nerium.

Nerium L.

Nerium IL



lyke vnto an almond after the fasshon of an horne/ which when as it openeth sheweth a wollyshe nature lyke an thystel down/as Ruellius trallatib hath/ it semeth by hys greke text had $\alpha\kappa\alpha\upsilon\delta\iota\upsilon\upsilon\iota\varsigma\ \pi\alpha\pi\pi\iota\upsilon\varsigma$. But my greke text hath $\iota\alpha\kappa\alpha\upsilon\delta\iota\upsilon\upsilon\iota\varsigma\ \pi\alpha\pi\pi\iota\upsilon\varsigma$. And so semeth the old translator to haue red/ for he he translateth thus: lanam deintus habens similem hyacintho. Yet for all that I lyke Ruellius Greke text better then myne/ for the down is whyte and lyke thestel down/ & nothyng lyke hyacinthus/ nether in color/ nor in down which it hath not. The roote is long/ sharpe and woddyshe/ saltyshe in taste. It groweth in plesant places/ by the se syde and about riuers.

The properties of Oleander.

The floures and the leues of oleander ar poyson to mules dogges/ asses/ and to many other four footed beastes. But it is vnto a mā a remedy if it be dronken with wyne/ agaynst the bytynges of serpentes/ and so much better it is if rue be mixed therewith. Wether beastes as shepe and gotes/ if they drynck of the water where in ar fallen the leues or floures of oleander/ die shortly after. Galen writeth that Oleander if it be taken in/ that it killeth bothe man and the moste parte of bestes also/ wherefore let no man thynke that Dioscorides meaneth that Oleander shuld be ta

Of the herbe called Nymphaea.

be taken of an imman/taupng only of suche as hath bene hurt with the poy-
soned bytyng of a serpent: for if a man take it in/except he haue bene poyso-
ned before/it will poyson hym. But when as y poyson of serpentes may well
be healed by many other medicines that ar no poyson/as oleander is/my
counsel is that no man that is bitten with a serpent/take in any oleander/ if
there be any triacle or other good herbe may be had by and by after that he
is bitten. I haue sene thys tre in diuerse places of Italy/ but I care not if it
neuer com into England/ seying it in all poyntes is lyke a Wharesey/ that is
beuteus without/ and within/ a rauenus wolf & murderer. The later wri-
ters say that Oleander is good for the scab and ich/ and that it is good for
the olde aches of the knees and kydnes/ if it be layd to after the maner of an
emplaster. They wyte that the broth of the leues killeth flees and such lyke
berimind if it be cast vpon the flore/where as they be.

Of the herbe called Nymphaea.

Nymphaea candida.

Nymphaea lutea.



Nymphaea is named of the apothecaries nunefar/ in Englishe
water rose/ or water lili/ in Dutch se blumen. Nymphaea is of
ij. sortes/ the one hath a whyte flowre and the other hath a
yelow flour: they grow both in meres loughes/ lakes and in
still or standyng waters. The leues ar lyke y bene of Egypt/
but they ar lesse & longer/ som of them swym aboute the water/
som

com ar vnder the water/and many of the com out of one rote. The one hath a whyte floure as lili/the other hath a yelow flour lyke a rose/in y middes of y white floure is a thyng lyke vnto safron. Out of the flour whe it withereth away/ cometh furth a round blak apple lyke vnto a poppi hede/ which hath a blak seide and a clampe taste. The stalk is smothe/ blak and not thick/ lyke vnto the bene of Egypt. The roote of the whyte Pympha is black/ & rough and lyke vnto a cub. But the roote of the yelow nenufar is whyte. The rootes vse to be cut down in September/October and Noueber/ or in the last end of the harvest.

The vertue of both the kyndes of nenufar.



He whyte leued water lili or nenufar dried and dronken w wyne/ is good for the comon lax/ and for the bloody flux/ and it washeth away the mylt. The roote is good to be layde to the blader & stomack. With water it scoureth away white spottes lyke lepres. If it be layde to with piche/ it wil hele a scaled hede when the heyr goeth of. The same is good to be dronke of wiueles gentlemen/ or husbandles gentle weome agaynst the vncleue dremyng of venery and filthy pollutiones that they haue on y nyght. For if it be dronke continually for a certayn tyme/ it weykeneth muche the seide. The seide of the herbe hath the sam properti. The seide & roote of it with the yelow floure dronken with redest stoppyng and tart wyne/ ar good agaynst the rymyng out of illshues that weomen somtyme haue.

Of Basil.



Dioscorides describeth not ocimum/ but a man may gather by hym in the description of other herbes where vnto he cōpareth ocimum/ what maner of leues ocimum hath. The ryght Mercuri & Heliotropium as Dioscorides wyrteth/ haue leues lyke Basil. Then he that knoweth the ryght Mercuri & Heliotropium/ may easely know what maner of leues Basil hath. The stalk is a span long & sometime longer. It flourereth and sedeth first beneth in the stalk / and after aboue.

The flour is som tyme white mixed/ som tyme with other coloures. The seide is black or at the lest blakishe/ conteyned within a blakish filme. One principall roote goeth depe in to the ground and that is thick and woddyshe. The other rootes that com out of it/ ar small and long. Basil is named in Greke ocimon/ and of the later Grekes basilicon/ in Duche Basilien/ in France du Basilik.

The vertues of Basil.



Basil/ if it be taken to plentuously in mete/ dulleth the eyesight/ It softenereth the belly/ moueth y spirites/ & dymueth out pisse and byngeth milk to y brestes. But it is hard to be digested. But if it be layd to with the flour of perched barley and with vinegre and rose oyle/ it helpeth the inflammationes of the longes. It is good for the strykyng of a se dragon/ and the stynges

Of Basil.

Ocimum magnum.

Ocimum minus.



strynge of scorpiones. And by it self onely with wyne of Cio/ it helpeth y ach of the eyes. The iuice scoureth away the darknes of the eyes. It dryueth by the droppynge down of humores. The sede dronken is good for them that brede melancholi/ and for them that can not make water/ and for them that ar puffed by with wynd. If it be put in to the nolethrilles it maketh a man nese. The which thyrng the leues do also. But ye must shite your eyes when ye ar cōpelled to nese. Sum thynk that it ought not to be receyued in mete. For if it be chowwed and set furth in the son/ it bredeth wormes. The men of Aphyrica say that the man that hath dronken of thys herbe/ & is after ward bitten of a scorpion/ shall haue no payn of that bytyng.

Out of Galen de simplicibus.

Basil is hote in the secōd degre/ & it hath a superfluous moystur where fore it is not mete to be take to y body. But if it be layd to wout/ it is good to make rype. Galen also in hys booke of y poures and proper ties of noyshmētes writeth thus of Basyl. The most part vse Basyl and eate it w oyl & gare sauce for a sowle of kitchen. But it hath a very hurthfull & an euil iuice. which thynk made som falsely beleue y if it were set in a pot in y son y it wold turn into a scorpion. But thys may est thou truely say/ that it is noisum to the stomack/ and of an euil iuice and hard to be digested.

of



Lea whiche is sumytime called also Olina/ is named in Greke *ἑλαια* it is called in Englishe an Olive tre/ in Dutch ein Oelbaui/ in Freche vng Oliuerer. The Olive tre hath leues lyke a willow tre/ but they ar smaller narrower and harder / in color pale & of an ashy hue. The wilde Olive tre which is named in Greke *αγριελαια* in Latin sylvestris Olea or Oleaster or cotinus/ hath less and shorter leues thē the gardin or set Olive tre hath. The fruite is also much lesse/ and the bowes ar full of prickes. I haue sene the Olive tre both in Italy & in Germany.

The vertues of the Olive trees.



He leues of the wilde Olive tre bynde/ and the same broken & layd to emplaster wyse stay and hold in cholerik impostemes and inflammations/ crepyng or rynnynng sores/ impostemes about the corners of the ey/ carbuncles & whitlawe. And the same layd to with hony take away the crustes that ar about sores or woundes. They scour also filthy woundes. They dryue away inflammations and sores called pauos. They ioyne together agayn the skin that is plucked fro the hede. They ar good for y sores of the mouthe and specially of yong childer/ if they be chowd in the mouth. The iuice and the bothe haue the same vertu. The iuice layd to stayeth burstynges out of blood and wymens isshues. It is good for the diseases of the ey called bua/ and for wheles sores and old falling down of humores. Wherefore it is put in to the medicines of the eyes called collyria. It is very good for the gnawynge or bytyng of the ey liddes. If ye will haue the iuice to serue yow all the yere thorow: stamp the leues/ and put wyne or water vnto them and dry the moystur in the son and make it vp in litle cakes. But the iuice that is made with the wyne is stronger and fitter to be layde vp/ then it that is made with water. It helpeth the eres/ bothe if they be soze/ and the skin be of/ and also if any mater ryn out. The leues ar good to be layd to with barley mele/ for them that haue the six. The leues ar burnt with the floures that the asshes may fill the come of spodium. And thus ar they dressed. Put them into and unbaked pot that was neuer in the fyre before/ and stop the mouth of it perfectly with clay/ and let the pot stand so long vntill that all the other pottes be baked inoughe. Then quenche thē whille they ar yet hote with wyne/ and kneade them together/ and burn them after the same manner onis agayne. Then washe them and make them in to litle cakes. It is well knowen that this medicine is as good as spodium is in the diseases of the eyes. The leues of the set olive haue the same vertu/ sayng a litle weaker. Wherefore they ar fatter for the medicines of the eyes by the reson of theyr gentler nature. The swete or water that cometh furth of the tre when it is in burnyng in the fyre helpethe/ if it be layd to foul scurfi scalles. The sede of the Olive tre layde to/ helpeth scurf and frettyng and wastynge sores. It that is within the kirkel with fat and mele/ driueth of scabbed or foule roughe reayles. The Olives that haue ben condited in salt/ broke and layd vnto burnt places will not suffer any blader to ryse. They scour foul woundes. The byne of Olives fasteneth the goumes if they be washed therewith/ and maketh fast louse tethe. The yelow and freshe olive is beter for the stomack/ but it is hard for the belly. The blak that is rypp is disposed

to cor

Of the Olive tre.

to corruption/and is euell for the stomack. And it is euell for the eyes/and engendreth the hedach. If it be dyed it stoppeth frityng or wastynge sores/and dryueth abroad and scattereth carbuncles. It is good to wash the gounes that are bered with a filthy moisture with the oyle of the wild olive. It maketh fast louse tethe. Take y oyle and put it in to woll / or a fyne cloth/ & lay y hote vnto the waterishe gounes vntil they be whyte/and it will help the.

Out of Galene de simplicibus.



The bughes of y Olive tre/as much as they haue of binding/so much coldnes haue they also. The fruite if it be trowly rype/ is mesurably hote. But if it be not rype/ the it couleth more & byndeth more. Oliues nozise but a litle/ & namely they that for rypenes fall of the tre. Which y comon peple comonly ete to brede & other whyles with byrne before other metes/ to louse the belly/and these Oliues are called almaces and colymbades. Als the very rype haue muche fatnes in the/so the vnrype haue a byndyng iuice by reson where of they streynge then the stomack and make a man haue an appetite.

Out of Alexander.



Holdyng the autorite of my maters of whome I learned first y knowledg of herbes/ who were Antonius Musa/ Fuchsius/ & Ruellius wout any ernest triall/ iudged masters that our comō Alexander was Hippofelinon in Dioscorides. But after that I had red Matthiolus wrytyng vpon Hippofelinon/ I looked more diligently vpon the description/and found y there were certayn properties y Dioscorides gaue vnto hys Hippofelino/ which are not to be found in our Alexander. For Dioscorides wrytyng of Hippofelino sayeth y it hath a white roote/and a small/and that the herbe is whyter then persely/ & that y leues turne a litle towarde a cremesin color. But our Alexander hath a great blak roote/and to looke to the hole herbe is much blacker then persely/ and y leues haue nothyng lyke cremesin/althoug such a color appere in som places of the buddes/ whē as they com by first/wherefore our Alexander can not be Hippofelinon in Dioscorides. But neuerthelesse/ I think y it is Smyrniū/ but not it y Dioscorides describeth/ as Matthiolus iudgeth/ but y Smyrniū that Dioscorides refuseth as vnproperly named Smyrniū/ and yet other Grecianes as Galene and Aetius call Smyrniū. But that Smyrniū as it is differyng from Hippofelino Dioscoridis/so I reken it to the Hippofelinon of Theophrast/ & Aetius & the herbe whiche Galene in hys booke de alimētorū facultatibus witnesseth to be called Olus atrū in Rome in his tyme. First that our Alexander is not Smyrniū in Dioscorides: these tokens that our Alexander want and are requyred in Smyrniū Dioscorides/ do sufficiently declare. Smyrniū in Dioscorides hath pale/or faynt yelow leues/ and our Alexanders leues are blak. Smyrniū hath sede lyke kole round & blak. But our Alexander hath long horned sede nothyng lyke kole/ but in all poyntes lyke persely sede/sayng y it is muche bygger & blacker. The root

of Smyr-

of Smyrniū is ether grene within/ or elles somthyng whitishe. But our Alexander's root is not grene within/except my memori faile me/nether a litle whitishe/but playn whyte/as I remembre. The herbe Smyrniū of Dioscorides groweth in rocky places/and steppng down hylles/and in dry places/and about pathes. But our Alexander groweth in shaddow places/and in moyste places/and in Ilandes compassed about the se/as in a certayn Ilande betwene the far parte of Sommer set there & Wales. Wherefore our Alexander can not be Smyrniū Dioscorides. But þ our Alexander is Smyrnion of Aetius & Galene/ and olus atrum þ Galene maketh mention of/ which the Romanes bled muche in meat/ & also Hipposelinon Theophrasti: trust these resonnes folowynge shall proue ether in parte or in hole. Aetius writeth thus of Smyrnion. Smyrniū whiche oþer calle Hipposelinū is of þ same kynde that persely is of and petroselinon/ but it hath a blak sede and much greter. By these wordes may I gather þ Smyrniū is a kynde of Selinon or Opitiū which we call perseli/ and seynge that it is the gretest kynde that it may be iustly called Hipposelinū. We may also know that it is therefore a kynde of selinon be cause it hath lyke sede in proportion & figure with other properties belongynge therto / & þ it cannot be a kynde of apium or selinū which hath no lyknes in þ sede with Apio Selino or persely/where by þ we may gather þ louage whiche hath sedes in no poynt lyke Selino/ nether to Oroselinon nor petroselinon cā not be any kynde of apium of selinon/ and þ therefor þ it can neither be Hipposelinū Dioscorides/ nor þ Smyrniū Aetij/ nor yet Smyrniū Dioscorides. Galene in hys secōd booke of the properties of nourishmētes or meates writeth thus of selino/hipposelino/ Sio & Smyrniū. Alle these make a man pisse/ amōgest which persely is mooste bled/ & plesant to the stomacke. But Hipposelinum and belragges ar vnpleasanter. n Smyrnium is also muche bled/ for it is solde in very grete plēty in Rome/ and it is much sharper then perseli. and hoother/ and it hath also a certayn spicie taste. And therfor it stirreth a man more vehemently to make water/ then persely Hipposelinon and belrages/ or water persely/ and it moueth the floures of weomē. But in the spryng it bryngeth furth a stalke (we call the stalkes whē they com first furth in England in the spryng with litle knoppes growynge vpon the Alexander budde) whiche is good meat to be eaten as the leues/ whiche only the herbe had in wynter/ when it had no stalk/ even as persely/ at that tyme hath none. But after that the stalk beginneth ones to com/ alle the hole herbe is more plesanter and sweter/ whether a mā list to eat it raw/ or sodden. These wordes of Galene declare playnly þ the herbe þ he calleth Smyrniū is our Alexander. But by it that immediatly folowethe in Galene shall proue bothe thys mater more clerly/ & also proue þ there is one Hipposelinū (which I take to be it of Dioscorides & not it of Theophrast) þ cānot be our Alexander/ & þ our Alexander is called of the dol latines olus atrum þ is blak wurt. Galene wordes be these. But Hipposelinum & Sio ar eatē soddē: for they ar both vnpleasent/ when as they ar raw. Som men vse to ethe persely & Smyrnion menged with lettuce leues. For when as lettuce is an eatable herbe very vnfanery/ and hath a colde iuice/ it is made not only plesanter/ but also more profitable if ye put som sharp herbe vnto it. For which cause som mēge the leues of rocket/ & lekes & othe/ the leues of Basil. But now in Rome all men cal that wurt or eatable herbe not Smyrnion but olus atrum that is

Of Orminum.

blackwurt. Thus far Galene. Now after that I haue proued that our Alexander is Smyrniō of Aetius & Galene/ & the Plus atrum of the old latines/ I will looke now if I can proue that the forsayd Smyrniō or Plus atrū is y Hipposelinō y Theophrast describeth. Theophrast describeth hys Hipposelinō thus. Hipposelinon hath leues lyke vnto march or smalache/ but rougher. It hath a grete stalk & a thick root lyke a radice/ but blak. It byngeth also furthe a blak fruite/ in gretenes bygger thē Drobus. He say y they ar bothe good for thē that cā make no water if they be dronke w whyte swete wyne/ and to dryue out stones. It groweth comonly euery where. And a iuice floweth out of it lyke vnto myrr. Som holde y it is holly mirre alltogether/ & not lyke it only. I se nothyng in thys description/ but that it agreeth well w our Alexander. The leues of Alexander ar lyke vnto the leues of smallage in figure/ but they ar greater & not so smoth as smallage leues ar. The stalk of Alexander is also grete/ & y roote is as thik as a radice roote is/ & blak. The sede or fruite is blak/ an as byg as Drobus/ though it haue an other proportion and figure. As for the naturall place of growyng/ it groweth in euery shyr of England in plenty: wherefore I se no cause but y Hipposelinō Theophrasti/ is our Alexander. And because many were of y opiniō y myrr which is called in Greke Smyrna/ cam out of the rootes of Hipposelinō. I thynck that it was afterwarde called Smyrniō/ that is myr herbe. If any man dout wheter learned men haue iudged y a thing like myr cometh out of y roote of Hipposeline/ let hym rede Plini of Hipposelino and Theophraste/ & he shall shortly I truste leue of doutyng. But if any man repli/ & sai y Theophrast and Galene make Hipposelinon and Smyrniō to haue grene leues all the hole yere: I answer that as Theophraste sayethe that Hipposelinon hath grene leues/ that he sayeth euen the same of persely and of them that they ar grene in the very top/ that is in the ouermoste parte of the lefe (for y stalkes that haue bozne sede/ perish in winter). But whē as there ar ii. sortes of persely/ one that is a wyfe/ which is fruitfull & byngeth furthe fruite/ & an other kynde is called a mayden or of som a wido w/ which ether hath neuer bozne sede/ or hath begō to haue stalk and hath bene cut down before it brought furthe rype sede. As in persely it that hath had sed in sommer or haruest/ hath no leues in wynter/ but only the maydē persely/ so is it in Alexander/ for although not eueri rote of Alexander hath grene leues in wynter: yet in warm places y rough Alexander hath leues in wynter as well as yōg persely. Now at the lengthe I trust I haue sufficiently proued/ y our Alexander is Smyrniō of Galene & Aetius/ Plus atrū of y latines/ & Hipposelinon of Theophrast/ but not of Dioscorides/ and by y way/ that nether louage is Hipposelinon Dioscoridis/ nor y Smyrniū in Dioscorides is our Alexander.

The vertues of Alexander.

Beshde y properties aboue rehersed Galene sayeth without any grete it dryeth sores/ and maketh rype such as ar harde/ and that y rest of hys pour is lyke vnto Petroselinō. Where fore sayethe he we vse the sede/ to byng down floures/ and to prouoke brin/ and agaynst the stoppyng of the breste/ and short wyndines. Aetius writeth that it is hote and dry in the thyrd degre.

Of the tre called Opulus.

Colus



Plumella in the v. booke of husbādry sayeth þæt Opulus is like vnto a cornel tre/ & firther I rede not of þæt description of Opulus in hym. Where as Columella cōpareth and lykeneth together Opulū & Cornū. I thynk þæt he dothe it not for þæt lykenes of þæt leues of þæt ij. trees/ for therein they ar very vnlike/ but for þæt lykenes of gretenes & maner of tymbre. The tre þæt was shewed me in Italy of the learned men there to be Opulus/ hath a lese somthyng lyke a maple lese/ for it was indent/ but the poyntes of the leues wer blunter thē the maple tre leues are. Conradus Gesnerus tolde me that it is called in frēche vn opier. I neuer saw it in England/ but it may be called in English an ople tre. I know no vertue nor vse that it hath/ sauyng only that it will serue well for tymbre.



Of Organ.



Riganum may be called in Englishe Organe as Origanū syluestre is named/ in som places of England. But I neuer saw þæt true Orgā in Englād/ sauyng in master Ryches garden in Londō/ where as I saw many other good & strange herbes/ which I neuer saw any where elles in all England. I haue sene Origanū Cretense both in Itali & also in Antwerp/ where as it may be had in metely good plenty of Peter Cōdenberg a saythfull & a learned apothecari. Dioscorides maketh iij. kynde of origanū: the first kynde of origanum is called heracleoticū/ & thys kynde is it þæt I haue made mention before. It hath/ as Diosc. Ides sayeth a lese not vnlyke vnto hyssop/ & a shaddowy top/ not rōude after the fashon of a whele/ but many wayes diuptyd. The sede is in the top of the twygges not very thyeck. Dioscorides maketh origanū very lyke hyssop in the leues/ but in dede they ar

much rōuder & shorter thē our comō hyssopes leues be. It þæt is called Onitis hath a whyther lese & is more lyke hyssope. It hath sede lyke berries ioyned together. Thys kynde haue I also sene dry/ & ones in Germany growyng wil in which þæt people called there/ as I remembre wild maiorā. The wilde Origanū hath þæt leues of organ/ & small brāches a spā hyghe/ in whiche is a spoky tope lyke dill/ & whyte floures. The root is small & of small price. Our wild Merierū in Englād which som call Orgā/ and þæt Duch Dost/ myght well be Origanum syluestre/ if it had not a purple flour & branches ij. spānes lōg. Neuer theless it may be a bastard kynde of Origanū or of Marū but

¶ iij nether

neither metierū/ nor yet *Organum* syluestre y perfit/where of *Dioscorides*
wryteth.

The virtues of Organ.

 Rgan heteth/wherefore y brothe of it dꝛōkē w̄ wyne is good for thē
y ar bitten of a serpēt. But if a man haue dꝛōken homlok oꝝ y iuice of
poppi/ he must dꝛynk it w̄ maluaſey. And if a mā haue dꝛōken alaba-
ſter/ oꝝ myddow ſaffrō/ it muſt be dꝛōkē w̄ Drymel made of vinegre & hony.
If a man take an alitable of it y is about ij. vnces & an half/ whē it is dꝛyed/
& dꝛynk it w̄ mede/ it dꝛaweth out blak humozes thꝛow y belly. It byngeth
weomē theyr floures/ & if it be licked w̄ hony/ it is good for y coughe. Aðe vſe
to geue it to ete w̄ a ſyg to them y haue any place burſtē & ſhꝛōken together/
& to thē y haue the dropſey. If a man bath hym in the brothe of it/ it is good
for thē y haue the iche oꝝ yueke/ oꝝ any ſcurffines & for y iaundes. The grene
iuice healeth y ſozes of the mouthe/ y ſwellled kirknelles vnder y chinne & the
buula. With milk it ſwageth y ach of the eare. And w̄ oyle of flour delice if it
be put into y noſe/ it dꝛaweth much downwarde. A certayn vomityng medi-
cine is made of it/ opnyones & ſumach which is vſed w̄ metes/ ſet in y ſon xl.
dayes in a coppꝛe veſſel/ whille y planet of y dog burneth. If y herbe be but
ſtrowed vꝑō the ground/ it dꝛyueth ſerpētes away. It y is called Onitis/ is
weyker thē thys fiꝛſt kinde is. The wild kynde is properly good for thē y ar
ſmitten of ſerpent/ if the leues oꝝ floures be dronken with wyne.

Of the herbe called Orminum

Horminum Sylvestre.

Horminum sativum.



It was



Was long of that opinion that Ruellius and diuerse other were of that Orminum shuld be the herbe whiche is called of y^e Barbarus writers Sclarea/ in Englishe Clare/ & in Dutch Scharlach. But after that I had wayed the description of Orminum in Dioscorides more depely/ I found that it could not agree with our Clare. And now of late I haue found that Matthiolus is of the same mynde that I am of. And therfore he setteth out an other herbe/ but by hys leue a lytle to rowly described/ for Hormino. But it is beste to examyn bothe our clare and the herbe that Matthiolus setteth furth for Hormino with y^e description of Dioscorides. Horminum of the gardin is an herbe with the leues lyke Horehounde/ with a stalk half a cubit hyghe and four squared/ about the whiche com furthe certayn furth peryng thynges/ lyke vnto coddess/ which looke toward the roote/ where in ar diuerse sedes conteyned. For in the wyld Hormino is found a round and dunne sede/ and in the other a blak and longe which is vbled. Thys description semeth in many thynges to disagre with our Clare/ & in one poynte with it that Matthiolus setteth furthe. The leues of our Clare differ muche in bygnes and som thyng in proportion from the leues of Horehound. Our Clare hath a stalk ij. cubites long/ but Horminum shoulde haue a stalk but half a cubit long/ y^e thynges that appere out in y^e stalk in Clare/ look bywarde/ but they that ar in Horminum look downwarde. Where ye may se that the description of Horminum agreeth not with our Clare. Dioscorides maketh mention but of one stalk in hys Hormino. But it that Matthiolus setteth furth hath seuen stalkes at the leste/ wherefore when as Dioscorides vbleth not comely to let such notable thynges to slip/ it is lyke if hys Horminū had had as many/ he wold haue made som mention of them. Wherefore y^e may make som ment to dowt wheter the Horminum of Matthiolus be the ryght Orminum or no/ which I wold not do/ if I know that it had al other thynges belonging to Horminum besyde.

The vertues of Horminum.



En will that Orminum stiereth men to the getting of childer/ with hony it scoureth away the haw in the ey/ or the pin and the web. And if it be layde to with water it dyspueth and scattereth away swellynge with y^e same/ prickes or shuerse may be plucked out of the body. The wilde Orminū is stronger then y^e other. Althoughe our Clare and oculus Christi which is the wilde Clare/ be not the ij. kindes of Orminum that Dioscorides describeth: yet for al that they haue som vertues lyke vnto the kyndes of Orminū/ for it that we calle oculus Christi, hath thys properti/ that if a man put a sede of it into hys ey/ vnder the ey lyd/ it byngeth furth much filthy gere out of it/ if ther be any there. Both the kyndes of Clare be hote & dry at the leste in the second degree. If ye will put Clare into new must/ and let it ly in it a couenient tyme/ or if it be sodden with the must/ it will make a good wyne and holsum for them that haue cold stomackes. The same wyne as the later practitioners wypte/ is good to cut steme/ & for berun weomen/ and for suche as ar muche

Of the herbe called Ornithogalon.

cumbred with theyr white floures. The powder of clare put into a man
nis nose maketh hym nese/and byngeth down much water out of the hede.
The same clare is good to bathe weomen with/ that want theyr floures/
when it is sodden in water with penny ryall and other herbes of lyke
vertue.

Of the herbe called Ornithogalon.



Ornithogalu is a ten-
dre stalk/white/smal/
a foote & an half lōge
with ii. or thre togro-
wyng braunches in y
top which ar soft/out

of the which come furth floures/ w-
out of an herbilhe color/ but whē as
they gape & ar opened furthe/they
appere white/ amongst the whi-
che/ a litle hede or knop/ lyke a hasel
floure/ which in the spryng appea-
reth before the leues/ cometh furth.

Thys description of Dioscorides
agreeth well in all poyntes with y
herbe which is called in Duche in
the city of Colon/ Hündis bllich/ but
that it neuer growethe above the
hyght of one span/ and is seldum so
long. But it may chance that where
as our comon Greke text hath *διον-
δαμαίον* / that som hath put to thys
syllab di. For Pliny describyng the
same herbe/ sayeth that it is but of y
lenght of half a foote as my text of
Plini hath. So that it semeth that
Plini red in hys Greke Dioscorides
(for it is playn that he had Diosco-

rides howsomener like a falsyng good lesse man / he pretēdeth as though
he neuer saw Dioscorides of whom he hath conueyed/ so much learned stuf/
into hys omnigatherum) *ωιδαμαίον* and not *διονδαμαίον*, because there is so
grete difference between two spannes and half a foote/ whiche hath but vi.
Romane inches/ when as ii. spannes conteyn xviij. inches or a foote and
an half. But it maketh no grete mater whether we know it or no/ seyng
that it is good for nothing elles/ but to be baked in brede as *Pigella Roma-
na* or blak comun is / and to be eaten. Matthiolus setteth furth an herbe
for *Ornithogalo* Dioscorides/ which if it were ii. span long/ and had all other
thynges agreyng with the description of Dioscorides: I wold not deny but
it were the ryght Ornithogalon/ but because he telleth nether of the length
of hys herbe/ nor of the qualites that it hath/ I dout more of it thē of it that
I haue hether to taken for Ornithogalo.

Ornithogalon.





Here is som diuersite of opinionones about thys tre Ornus. Sum hold that it is y tre whiche we call in the North countre a quicken tre or a rown tre, & in y South countre a quikbeme / sum hold y it is Ornus but not fraxinus of y mountaynes as Tragus / who calleth it in Duche Han buchen or Hagen buschen / Other Duche men & namely Jacob Dettter the Apothecari of Niseburg told me that Ornus is called in ryght Duche Walt eichern oder wilder eschebatt. But my iudgement is that Ornus is not the quikbeme / but fraxinus montana / whiche thynge I trust I shall proue by good autorite. Columella in hys booke de re rustica sayeth that Ornus is a wylde ashe or an ashe of the woldes / and that it hath no worse bughes then the elm tre. Gotes & shepe ete more gladly of the bughes of thys tre then of other. Theophrast in hys thyrde booke of the histori of plantes / in the eleuent chapter writeth of ii. kyndes of ashes / of the whiche the former kynde is in grete plenty in England / and it is called comonly an ashe tre. & ut the second kynde groweth not in England that I know of. And if I be not deceyued it is called of the Latines namely of Virgil Ouid and Columella / Ornus or fraxinus sylvestris. And Theophrast wyrteth of hys second kynde of ashe thus. The second kynde of the ashes is lower and waxeth not so hyghe as the other / and is rougher / harder and yelowier. The smothe ashe groweth in low and holow places / and in watery places. But the rougher one groweth in dry & rocky grounde. All that grow in playn groundes vse to be playn & smouthe. And all that grow in the mountaynes / vse to be rougher scurvy or scabbed / with vnequal partes apperyng outward after the maner of scabbes. Thus far Theophrast. That Ornus is a tre of y mountaynes / Virgil in y second of hys Georgikes wytnesseth in thys verse:

Nascuntur steriles saxosis montibus Orni.

That is / the Barun Orni or wild ashe trees grow in the rooky or craggi mountaynes.

I know also by experience that I haue of the wild or rocky ashe here in Germany / and by it that I had in the alpes of Rhetia / that the wod of the wilde ashe is very fayr yelow / and that the Germaynes make fayr tables and cupbordes and spounes and many other thynges belongyng to the house of the same ashe tre. Then when as Columella sayeth that Ornus is fraxinus montana / and Theophrast sayeth that the rockishe ashe is of a yelow coloz / and the Germaynes walt ascher / that groweth in y mountaynes is yelow / I thynk that I may well conclude that the Germaynes rock ashe or wod ashe is Ornus of the Latines / and fraxinus sylvestris Theophrasti is for the quikbeme / it groweth not in hygh and wild mountaynes / but in low and watery places / wherfore it can not be Ornus / or the second kynde of ashe in Theophrast.

The properties of Ornus.

I know

Of Orobanche.



Know no other vse of the wilde ashe but that it is good to make ke cupbardes/tables/spowones & cuppes of. And that som vse to make dagger hesters of the roote of it/ for it can scarfly be knowen from dudgyon/ and I thynke that the moste parte of dogion is of the roote of the wilde ashe. Whatsoeuer vertue the other ashe hath thys must haue the same & more effectually/ sauynge in such maters as more moysture is requyred in. For then the comō ashe is more fit for suche purposes.

Of Orobanche.



Orobanche/ as Dioscorides writeth / is a redishe stalk two spannes hyghe/ and som tymes hygher/ tendre/ roughe without any lese/ hath/ with a flour somthyng whitishe/ but turning toward yelow. The roote is a fynger thick. And when the stalk shrynketh for dryues/ it is like an hollow pype. It is playn that thys herbe groweth amonge certayn pulses/ & that it choketh & strangleth them/ where of it hath the name of Orobanche/ that is chokefitcher or strangletare. Thus far Dioscorides of Orobanche. The herbe whiche I haue taken and taught xv. yeres ago to be Orobanche/ which also now of late yeaeres Matthiolus hath set out for Orobanche/ groweth in many places of Englād/ bothe in the Northe countre besyde Horpethe/ whereas it is called our lady of new chapellis flour/ and also in the South countre a lytle from sheue in the bzoum closes. But it hath no name there. I haue sene it in diuerse places of Germany/ and first of all betwene Colon and Rodekirch. The herbe is comenly a foute long and oft longer/ I haue marked it many yeres/ but I colde neuer se any lese vpon it. But I haue sene the floures in diuerse places of diuerse colozes/ and for the moste parte where so euer I saw thē/ they were redishe or turnyng to a purple coloz in som places/ but in figure they were lyke vnto to y floures of Clare with a thyng in them representyng a cockis hede. The roote is round and much after the fallshon of a grete lekis hede/ and there grow out of it certayn long thynges lyke strynges which haue in them in certayn places sharp thynges lyke tethe / where with it claspeth and holdeth the roote that it strangleth. I haue found it oft tymes claspynge & holdyng meruellously soft the rootes of bzou / so that they looked as they had ben bound fouldē oft about with small wyre. And ones I found thys herbe growyng besyd the comon clauer or medow trifoly/ which was all wethered/ and when I had dygged by the roote of the trifoly to se what shoulde be the cause that all other clauers or trifolies about wer grene and freshe/ that that trifoly should be dede. I found the rootes of Orobanche fast clasped about y rootes of the clauer/ which as I did playnly perceyue/ draw out all the natural moysture from the herbe that it should haue lyued with all/ and so killed it/ as yui and dodder in continuance of tyme do with the trees and herbes that they fould and wynde them selues about. They that holde that cuscuta or dodder is Orobanche in Dioscorides/ ar far deceyued. For Orobanche is a stalk and not a lace as dodder is. Orobanche is but a foute and an half long/ but the laces of dodder will be som tyme

tyne iij. or iiii. foote long. Orobanche hath a roote a fynger thik/ but there is none such in Dodder/ for ye shall hardly fynde any ryght root at al in Dodder. The stalk of Orobanche is hollow when it is withered/ but so is not the stalk of rather the lace of Dodder. The stalke of Orobanche is roughe/ but the lace of Dodder is very smothe. Wherefore they were very far ouersene which now of late haue written that Dodder is Orobanche in Dioscorides. Som other without any cause haue of late put thys herbe which I take to be Orobanche/ amongst the kyndes of Satyrion.

The properties of Orobanche.



Orobanche which may well be called in our tong chokefiche or stranglewede/ is eten comonly in sallates/ raw or sodden after the maner of sperage. Orobanche as Galene writeth is colde and dry in the firste degre. Matthiolus sayeth that Orobanche is called in Italian lupa/ that is a wolfe and also herba toza/ that is herbe bull/ because that if a cow chauce to eate of it/ she rynneth streyght way after to the bull. But it that Matthiolus wyrteth agaynst Theophrast/ because he sayeth that Orobanche kylleth Orobis and strangleth it with hys pressyng in/ or thyrstyng together/ and that Orobanche killeth pulles only with hys presence/ please me not/ as a sayng agaynst reson/ autorite and experience. It is agaynst reson that only the presence of Orobanche should kill pulles/ seyng it is no venummus herbe/ when euen venummus herbes kill not them amongst whome they grow except they touche them/ or be so thyk amongst them that they take the nozishmet from them/ whereby they should lyue. It is also both agaynst the autorite of Theophrast/ no liyng wyter/ and of lat agaynst Dioscorides/ whome he taketh in hand to expounde. For Dioscorides sayeth. It is playn that Orobanche groweth amongst pulles/ and that it chowketh or strangleth them / where vpon it hath gotten the name Orobanche / that is Orobstrangler. Now I pray you how can Orobanche strangle it that it toucheth not? Belyke Matthiolus saw no leues in Orobanche nor any claspers about the grounde/ & therefore he thought that there was no other thyng that Orobanche had/ where with it colde strangle/ & neuer marked y litle strynges in the roote/ whiche not with out a fault hys Orobanche wanteth/ and so cam into thys error that Orobanche strangled only with hys presence. Tragus paynteth well Orobanche vnder the name of Satyrionii / with such litle strynges as it killed herbes with. And as touchyng experience / I know that the freshe and yong Orobanche hath commyng out of the great roote/ many litle strynges such as we se in a phrone or serr/ but longer/ wherewith it taketh holde of the rootes of the herbes that grow next vnto it. Wherefore Matthiolus ought not so lyghtly to haue defaced the autorite of Theophrast so ancient and substantiall autor / with layng ignorance vnto hys charge / seyng that Theophrastus in the same place where he speaketh of Orobanche telleth playnly that sum herbes ar first strangled by the roote / and that not the only presence of suche wedes kill herbes and pulles/ but the takyng away of theyr nozishement that

Of Rife.

that commeth partly out of the erthe and partly from the ayr and son. The wordes of Theophrast ar these. *Orobancha vocata, eruum necat amplexu compres-
sus; suo, & linodorum scenumgræcum interimit, protinus radici adnascens.* Lo here
may ye se that a weede may kill a pulse by the roote alone. But Theophrast
sayeth farther. *Omnia idcirco interimunt, quia pabulum tollunt, tam quod terra mi-
nistret, quàm quòd à sole & aëre veniat.* That is all kyndes of weedes do kill/ be-
cause they take away the nourishment as well it that the erth geueth / as it
that commeth from the ayre and the sonne.

Of Rife.

Oriza.



Riza is named in En-
glish and Duche Rife/
in frenche rize. Dios-
corides writethe no-
more of the descripti-
on of Rife put that it

growes in waterishe and marrishe
groundes. But Theophrast descri-
beth it more largely / after thys wyse.
Rife is to looke to lyke vnto *Lolium*
or daniel / and for the moste tyme of
hys growyng / it standeth in water.
But it putteth furth no eare / but a
mane after the maner of millet and
panik. Thus far Theophrast / who
maketh a litle aboue Rife also lyke
zea / which is called spelta of the her-
baries / & in Duche Speltzperk. It
hath comonly an ear with ij. chesles
or orders of coine / as barley hath / cal-
led in Greke *Distikhon* whiche mar-
kes all together agre with our Rife /
except that where he sayeth that ori-
za hath a mane and no eare / or spike.
But I iudge that he taketh an ere
very straitly here / for that which is
growyng harde to the top of y straw
& is not spred abrode for / and wyde
from the strow that it commeth out

of / and that therefore he denieth that *panicum* hath any eare / whiche after
the comon takyng of an eare / hath an ear as well as barley or speltz hath.
For Theophrast in hys eight booke de historia plantarum describeth iubam
that is a mane / such as he geueth vnto Rife mile and panik after thys ma-
ner. *Effusam illam harundinaceam comam iubam appello: that is I call that Rife*
di she bushe or look that is stretched furth abrode / a mane / so y Theophrast
meaneth that the hede of Rife is not properly to be called an ere / because
the cornes ar so far from the straw. Thys is ones out of al dout / that *lolium*
and zea haue eares / but Theophrast maketh Rife lyke vnto these two / and
not for the leues sake or y straws sake / but only for the eares sake. where-
fore



fore Theophrast meaneth not that Rile is without all kynde of eare/ but that it hath no suche compact ere & growyng harde to the hede of the straw as other kyndes of corn haue / but louse and goyng abroad after the faillion of an hoxles mane. I saw Ryle growyng in plenty besyde Mylane.

The vertues of Rile.

Rile nozillsheth menely/ but it stoppeth y belly/ Rile as Galene sayeth byndeth sumthing/ and that therefore it stoppeth the belly. Spineon Sethi writeth that Rile is hote in y first degre & dry in the second. Rile sayeth he prepared with milk maketh a man looke well/ and byngeth a good coloz/ and increleth sede.

Of the herbe called Osyris.



He herbe which is taken of y mozte parte of lerned men to be Osyris/ is called of the apothecaries linaria/ because it is lyke vnto line oz flax/ & in Duche it is named Kroten flachs/ that is tode flax. But although it groweth plentuously in England/ yet I neuer heard any English name for it. If there be no other name for it/ it may be called in Englishe linari oz todes flax. Dioscorides describeth Osyris thus: Osyris is a blak lytle bushe/ beryng small branches/

toughe and hard to breke/ and in them grow four leues together/ oz fyue/ oz six lyke vnto lint oz flax/ blak in the begynnynge/ & the coloz changed afterwarde redyshe. I know no herbe that agreeth better with the description of Osyris then linaria doth/ yet for all that/ y certayn numbze of leues growyng together hyndereth it to be the ryght Osyris/ for our linaria hath the branches all full of leues without any certayn numbze growyng together/ & at no tyme redyshe that I colde mark hitherto. Matthiolus writeth that sum iudge the faye herbe that is called in Italian beluidere to be the ryght Osyris/ where vnto he semeth to consent. But at thys present I haue not y herbe/ wherefore I can not examin it with the description of Dioscorides/ and therefore can giue no iudgement in thys matter.

The vertues of Osyris.

Dioscorides writeth y the brothe of Osyris dronken is good agaynst y iaundes oz gnel sought. Galene writeth that Osyris hath a bitter qualite/ and therfore pour to open stoppynges/ so that it can hele the stoppyng of the lyuer.

Of Oxyacantha.



Oxyacantha whiche is named in Latin Spina acuta, is a tre lyke vnto a wilde pere tre/ very full of pyckes/ but lesse. It byngeth furthe beries lyke Myrttilles/ full rede/ brekle/ & a kynnel with in a roote diuided many wayes/ which goeth depe into the grounde. Hytherto Dioscorides. The mozte parte of lerned men in thys parte of Europa haue iudged of late yeres that our berberes should be Oxyacantha. But the description of Oxyacantha in all poyntes

doth

Doth not agree wth our berberis. First our berberis bushe looketh not lyke a wilde pere tre/ for it is rather a bushe then a tre/ for in all the places that euer I saw it in/ it neuer rose vp to þ^e bygnes of a tre. The berries of barberis and of the Myrt tre ar not in proportion & figure lyke. For the berberis berries ar great in the myddes & small at boche & endes / after the manner of a lōg eg. Suche fashō of figure is not in a Myrt berry. Dioscorides semeth to geue one berry Dryacantha/ but one stone or kernal/ but euery berry of berberis hath iiii. at þ^e lesse/ where fore it is not lyke that our berberis should be Dryacantha. Thus muche I had marked before I saw Matthiolus. But after that I saw Matthiolus I learned of hym an other reson to proue that our berberis cold not be Dryacantha/ which was thys. Dioscorides describyng the former kynde of Mespilus or medler tre/ sayeth that it hath a lese lyke vnto Dryacantha. But the former kynde of Mespilus/ as Theophrastus witnesseth hath indented leues/ & in the vtter moste parte lyke vnto the leues of persely. But there is no lykenes betwene the leues of berberis & of persely: wherfore berberis can not be Dryacantha. The forenamed Matthiolus holdeth þ^e our haw tre or whyte thorne tre is Dryacantha. But when as our haw thorn tre lefeth hys leues euery yere/ & Theophrast in hys first booke de historia Plantarū & in þ^e xv. chapter reherfeth Dryacantham amongest the trees þ^e haue grene leues all the yere. I can not se how þ^e our comō hawthorn shoulde be Dryacantha. Now that Matthiolus will answer to thys I can not tell/ but I haue no other shift sauing thys. In Summer set thye about six myles from Welles/ in þ^e parke of Gassenberry there is an hawthorne which is grene all the wynter/ as all they þ^e dwell there about do stedfastly holde. If þ^e Dryacantha be any kynde of hawthorn/ it must be þ^e kynde which abydeth grene all þ^e hole yere thow. But if that our hawthorne be not Dryacantha/ as I suppose playnly that it is a kynde of it/ it is Spina alba in Columella as God willyng here after I intend to proue.



The vertues of Oxyacantha.

The berries of Dryacantha taken ether in meat or drynke/ stop þ^e flux of the belly and the isshue of woemen. The roote of the same laide to emplaster wyse pulleth out pricks and shiuers.

One of Galene in hys booke of simple medicines.

Drya

Oxycanthos as it is a tre lyke vnto a wilde pere tre/ so it hath properties not vnlyke. But the fruite of the wild pere tre is throw out byndyng and very tarte/ yet the fruite of Oxycantha is of fyne or subtile partes and a lytle cuttyng. But the fruite of thys tre is not lyke vnto the fruite of a wilde pere tre/ but lyke vnto myrttilles/ that is to wet rede and thinne.

Oxis.



Of the herbe called Oxys.



Oxys/ as the moste parte of lerned men iudge/ is þe herbe whiche is called in English Alleluya/ because it appereth about Easter when Alleluya is song agayn/ or wodsore: but it shuld be called wodsour or sozell/ in Dutch Hasen amper/ in frêche Pane de coqui. Pliny writeth thus of Oxys. Oxys hath thre leues growing together. And further haue we of no other writer that I could yet se that telleth what Oxys is. By the name we may know that it must be sour/ and by the forme or fasshon thre leued. Where vpon we gather that Oxys must be a sour trifoly/ and when as there is no trifoly that is sour sayyng thys/ and Lotus vrbana/ & it can not be Lotus vrbana/ because it groweth alwaies wilde in the woddess/ and comonly about tre rootess/ we gather that thys Alleluya or wodsour shouide be Oxys in Pliny.

The vertues of wodsour out of Pliny.

Oxys is geuen vnto a flashe/ louse or weike stomacke. They rat of it also that haue the burstyng of the guttes. The practitioners of Germany write that the distilled water of Alleluya cooleth well & comforteth the hart/ and quencheth thirst/ and that it is good in all hote diseases and inflammations. They hold also that the distilled water of wodsorel/ is good to be tempered with alum/ for the woundes and sores of the mouthe.

Of the Date tre.



Alma is called in Greke Phenix/ in Englishe a Date tre/ in Dutch ein Dattel baum/ in frenche vn Palme arbye.

The description of the Date tre out of Pliny.

The countre of Jewry is honorably commended/ for nothyng more then
R ij for

for Date trees/ of whose nature I will speake now. There ar certayn Date trees in Europa/ and in many places of Itali/ but they byng furthe no fruite. They bere fruite well in the see costes of Spayn/ but vnplefant. The Date trees byng furth a swete fruite in Africa/ but it vanissheth away by and by. But it chanceth contrary wyse in the Easte partes of the world/ for there som peple make brede of Dates/ and sum make wyne of them/ & som nationes make sother for cattel of Dates. Wherefore it shall be moſte commendable to speke of them y are in strange & far cuntres. Ther groweth no Date tre of it self in Itali without setting or ſowynge/ nether in any other partes/ but in a hote ground. But it byngeth furthe no fruite but in a burning hote ground. The Date tre groweth comonly in a lyght and sandy ground/ & for the moſte parte in a ſaltish or nitriſhe ground. It loueth well watery places/ & where as it is deſyrus to drynke all the hole yere/ it is moſte deſyrus in y drought or dry tyme of y yere. Sum iudge y dungynge hurteth Date trees. And ſum of the Aſſyrianes reke that it is ill for the Date trees/ if they be not ſet in watery places. There ar diuerſe kyndes of Date trees. The fiſt kynde exceedeth not y bygues of a buſhe. Thys kynde in ſum places byngeth furth fruite/ and in ſum places it byngeth furth no fruite. And thys kinde is full of leues/ & hath a round circle of branches growing about. Sum vſe y branches & leues of theſe to couer walles w/ agaynſt y falling of water byon them in many places of thys countre. The buſhy lok/ in y wild kynde is in y top/ & ſo is the fruite/ & not amongſt the leues as it is in other kyndes. But thys wild kynd hath hys fruite/ as it were many berries together in hys branches/ among the ſmaller bughes/ & is both of the nature of a grapi & of an apple. The leues haue the faſhion of a ſharppoynted knyfe/ y ſydes beyng deuyded & turned inwarde into them ſelues. They did ſhew at the fiſt goodly perles/ but now the leues ar vſed to make bandes of to bynd bindes & to make ropes of. They ar alſo clouen & then ther ar made certayn lyght thinges of them/ for ſhadowynge of mennis hedes. Trees/ y all other thynges y euer the erthe byngeth furthe/ y euen the herbes alſo both the male & the female as the moſte diligent ſerchers & markers of nature haue taughte in theyr wytynges. And thys thyng is in no tre more manifeſtly tryed then in Date trees. The male floziſheth in hys branches/ but y femal buddeth wout any flour/ only after y maner of a thiſtel. In bothe the kindes y fleſhe of y fruite groweth before the ſtone/ & that is y Date ſede. And thys is proued to be ſo y ther ar found in the ſame branches little ones wout any ſtones. But that is long & not rounde as the oliue ſtones be. It is alſo cut in the bak w a long rift or cleuyng after the maner of a pillow. And the moſte parte haue a navel in the myddes of theyr bellies. And from that place cometh fiſt furthe y it diuideth it ſelf into a roote. It is beſt to ſaw it grouelyng. There muſt be euer two ſett together/ & as many about/ for euery one ſowe alone/ ſhould byng furth to weike a plant. Four of the grow together. The fleſhe of y Date wareth rype in a yere. In certayn other places as in Cyprus althoughe it com neuer to rypenes/ yet it is ſweetiſhe with a pleſant taſte. And there is y leſe broder/ & the fruite is rounder the other be. Nether is it take y the body of it ſhould be ete/ but y iuice preſſed out/ y the other partes may be ſpitted out agayn. Date trees loue to be remoued. We haue ſaide before y Date trees loue a ſaltiſhe ground. Wherefore wher as there is none

ſuche/

suche men strow salt there/ not euen vpon the rootes/ but a litle further of. They bere euen in the first yere/ anon after theyr plantyng. But in Cyprus and in Syria/ and Egypt/ som of them bryng lurch fruite when they ar iiii. yere olde/ and som when they ar fyue yere olde/ when it is of the hyght of a man. And as long as the tre is very yong/ the fruite hath no stone within him/ and therfore suche ar called geldynges. There ar many kindes of Date trees. Men vse the barun trees for tymber/ in Assyria/ & all the lande of Persis/ and namely for the finest and perfitest workes. There ar also woddes of Date trees whiche vse to be cut down/ whiche spryng agayn of the rootes. And there is a swete mary oz pithe in the top which they call the brayn. And when that is takē furth/ they liue still as other do not. There ar sum that ar called chame ropes/ and they haue a brode lese and soft. And they ar moste mete to bynde vyndes with. They grow plentuously in Cady/ but moze plentifully in Sicilia. The coles that ar made of the Date trees/ do ly lōg & are lōg in dymyng/ & the fyre thereof/ is a very slow fyre. There ar sum Date trees in whose fruite is a stone bowyng after y^e fashon of an half moon. And thys sum polishe with a toothe with a certayn religion/ agaynst forspekyng and bewitchyng. There is one kynde of Date trees called Margarides/ & these ar shorthe/ white/ rounde/ and moze lyke vnto round berries/ the to acornes/ by reson where of they haue theyr name of perles. Som say that there is a kynde of them/ Inchora/ and also that there is one of them/ which ar called Syagri. Where of we haue hearde a grete wonder/ that is to wete/ that that same kynde dieth & lyueth agayn by it self/ as the byrd called Phenix dothe/ whiche is supposed to haue receyued hyr name of thys kinde of Date tre/ for the cause aboue reherseb. And whille as I wrote these thynges that ye now rede/ it brought furth fruite. The fruite of it is grete/ hard/ roughe & illfauored to looke to/ and differeth from all other kyndes by a wild rammysh and rank taste that it hath. The which same thynges we haue almoste perceyued to be in bozes/ and thys is the moste euident cause of the name of it. There ar other Dates that grow about the hygher partes of Ethiopia/ called cariote/ which haue in them muche meate and muche iuice/ where of the men of the Caste/ make their chese wines. But they ar euil for the headach/ where of they haue theyr name. But as there is grete plenty/ and the ground bereth very many/ so moste excellēt & noble Dates grow in Iewry/ & not euery there/ but moste about Ierico. There ar sum kyndes of Dates called dactyli/ and they ar of the dryer sorts/ and they ar long and small and somthyng croked. Dates in Ethiopia ar broken into pouder (such is the drought there) and after the maner of mele they ar thicked by and of them brede is made. The Date there/ groweth in a bushe that hath branches/ a cubit long/ a brode lese/ a round fruite/ but greter then an apple/ they call them cycas. They war ripe in thre yeres/ and there is allwayes one Date vpon the bushe/ & other groweth vnder the same. They ar fittest to be kept that grow in saltishe and sandy groundes/ as in Iewry and in Africa about Syrene. But they can not be kept in Egypt/ Cyprus/ Syria/ Seleucia/ & therfore they fede swyne and other bestes with them. Many of Alexandres souldyers was strangled with grene Dates. And that chanced in Gedrosia by a certayn kynde of fruite/ but in other places it chanceth by the reson of the grete plenty. The leues of the Date tre neuer fall of.

Of the Date tre.

Out of Theophrastus.



De Date tre is allwayes grene/ and the leues haue the fasshon of a redise lefe. It desyreth a saltishe and a sandy ground and of ten waterynge/ and aboue all thynges oft to be remoued. If ye will sow Dates/ ye must bynde two together/ and other two together about the first coyle/ and lay them all grouelynges toward the ground. And as soon as they begyn to com furthe/ the rootes fold in one about an other/ & so grow together that they make but one tre. And thus do they because if one were alone/ y tre wold be to weike. When it is first remoued and transplanted/ and also euery tyme afterwarde/ men vse to cast salt about the rootes of the yong Date trees. If a Date tre be topped or lopped it will lyue no longer after.

Out of Plutarch.



The wood of the Date tre/ if ye lay a weight vpon it/ and therewith labor to presse it down/ yet it wil not bow downwarde/ but it boweth in to the contrary/ as though it withstod the burden/ that violently pressed it. The very same thyng doutles chanceth in the tryng of mastries/ vnto wasslers/ & championis/ for they bow down them by p. syng/ which by dastardnes/ and weiknes of mynde gyue place vnto them. But they that continew m. fully in that belynes/ go not only forwarde/ and increase in boldly strepyngthe/ but also in wisdome of the mynde.

Out of Aulus Gellius.



Aulus Gellius also a famous wyter/ sayeth in hys thyrde booke *no- tium atticarum*, that the Date tre hath in it a certayn singulare/ and speciall propriety that agreeth with the disposition and maner of valiant bold men/ for if ye lay/ sayeth he/ grete heuy weyghtes/ and presse and burden it so soze/ that it is not able to abyde the gretnes of the weyght/ it geth no place nor boweth downwarde/ but it ryseth by agayn/ agaynst the burden and lobozeeth to grow vpyward/ & it boweth back warde. These places haue I gathered out of the moste ancient and worthiest wyters for theyr sakes/ to whome it belongeth to op. the scripture vnto the comon people/ because in diuerse places of the holy scripture/ & specially in the Psalter/ is mention made of the Date tre and diuerse examples ar fetched/ and may be fetched out of the nature of the same tre.

The vertues of the Datetre.



The Date tre is sour/ tarte/ and byndyng. It is good to be dronken in tart byndyng wyne agaynst the flux and isshe that weome haue. It stoppeth the emrodies. If it be layd to/ it heleth vp woundes. Grene Dates bynde moze then they that ar dry. They ingendze hede ache. If they be taken plentiously in meat they make them that eat them dronken. The dry fruite of the Date trees/ ar good to be eat. of them that spit blood/ or ar diseased in the stomak/ and of them that haue the bloody flux. They ar good to be layd to with an opntment made of quinces and of the floures of the wilde vinde/ for the diseases of the blader. Dates if they be eaten/ they ar

ar good for the harrishenes or roughnes of the throte. The stones of dates burned in an unbaked pot/ & quenched with wyne/ if the ashes be burnt/ will serue in the stede of Spodium.

Out. of Galene.



Altes if they be taken in grete plenty ar harde of digestion/ and brede the hede ache. The iuice that is made of them which is caried in to the body/ is grosse. The muche vse of dates stop the milt/ and the lyuer/ and they ar euell for them that haue any inflammation or hard swellng in the body.

Dates as Simeon Sethi writeth/ ar hote in y second degree and moyst in the first. Besyde the incommodities that Dioscorides and Galene write to com of Date/ the fornamed Sethi/ saieth that Dates fill y stomack full of wynde/ and that they ar hurtfull for the that haue euell goumes/ or ar disposed to the squinsey/ the eyflore/ and to the tooth ache. Wherefore our swete lipped Londoners & wanton courtiers/ do not wyley to suffer so many dates to be put in to theyr pyes/ and other meates/ to the grete charge of theyr purses/ and to no lesse vndoyng of the helth of theyr bodies.

Panicum.



Of Panik.



Panicum is named in Greke *λυμός* & *μάλινος*, in frenche panik/ in Duch fench or fenich/ or heydelfenich. But it hathe no name in English yet/ but it may well be called panick after y Latin. Panik hath leues lyke vnto a rede when it commeth first furth. Afterward it hath a long stalk or straw full of ioyntes. And in the toppe groweth a long thyng lyke an ear/ which is all full of litle pelow sedes/ as litle as som mustarde sede/ but not so rounde. Panik groweth plētuously in Italy and in hygh Germany & in som gardines of Englad. Theophrast writeth that Panik if it be much watered/ that it will be sweter/ & he sayeth that Millet and Panick because they ar couereth w many cootes/ and are dry/ will dure wel when they ar layd vp.

The vertues of Panik.

R iiii Dios

Of diuers kyndes of Poppy.

Dioscorides writeth þat panic hath the same vertue þat millet hath, but that it nourisheth & byndeth lesse. Galene sayeth þat panic is of the kynde of pulses / and in lykenes lyke vnto millet / and also in vertue of small nourishmēt / and dry. It stoppeth also after hym the flyt of the belly as millet doth / and if it be layd without / it dryeth & couleht. Constantinus in hys booke of husbandry sayeth that panik and millet make feldefayres & thrusshes fat / if they be fed there wth / & small byrdes ar muche desyrours of the same. wherfore if any man were desyrours to fat or fede in cages any small byrdes / it were good to sow good plenty of panic & millet to fede and fat them therwth.

Of diuerse kyndes of Poppy.



Papauer is named in Greke *μυκωπ*, in English poppy or chesboule / in Duch magfamen / in frenche pauot. There ar diuerse kyndes of poppy. The first kynd is called in Greke *μυκωπ ημερος*, in Latin papauer satiuū / in English whit poppy or gardin poppy. Thys kynd hath a long hede and a white sede / as Dioscorides sayeth & more ouer a whyte flour. The second kynde of poppy is wyld and it hath a hede sittynge as Dioscorides wryteth and blak sede in it. There is yet þ

Papauer erraticum primum.

Papauer erraticum alterum.



thirde

*Papauer sativum purpureum**Papauer corniculatum luteum*

thyde kynde that is wilder and more apoynted for physik/ and longer then the other/ and it hathe a long hede. There is also the fourth kynde where of Dioscorides writeth in a severall chapter alone. And it is called papauer erraticū/ in Latin/ in Greke rheas because y flour falleth away hastily. Thys kynde is called in English cornrose or redcornrose/ and with vs it groweth much amongst the rye and barley. Dioscorides describeth it thus. It hathe leues lyke rocket/ or organ/ or cicori/ or thyme/ but longer diuved/ and rougher. The stalk is rysshye/ streyght/ a cubit long/ and sharpe. The flour of it is lyke vnto wilde anemone/ of a cremisin color som tyme whyte. The hede is lōg but lesse then it of anemone. The sede is rede. The roote is long somthyng whyte/ of the thyknes of one litle fingre/ of a better tast. Besyde all these kyndes there is an other kynde muche differyng from all the rest: It is named in Greke *μικρὸν κερᾶντις*, in Latin *corniculatum papauer*, in Duche gel maglam/ or gehoezter mag samen. It may be named in Englishe horned poppy or see poppy/ or yelow poppy. It groweth very pletuously about y see syde in England both besyde Douer & also in Dorset shyre/ & in many other places of England. Dioscorides describeth horned poppy thus. Horned poppy hath whyte leues/ rougher and lyke vnto malled/ indented about the edges lyke wyld poppy. The stalke is not vnylike the same. The flour is yelow. The sede vessell is lyke fenegreke/ and boweth inwarde lyke an horne

Of Poppy.

horne/whereupon it hath the name. It hath a small blak sede lyke vnto poppy. The roote is blak and thyck/ and it groweth not depe in y grounde/ but in the ouerparte of it. It groweth about the see syde and roughe places.

The vertues of the gardin or whyte Poppi.



The comon nature of all kyndes of poppy is to coole: wherefore if the hedes and leues be boyled in water/ will make a mā slepe if hys hede be bathed there with. The brooth is good to be drunken agaynst to much wakyng and want of slepe. The hedes broken with perched barley and mended with emplasters ar good for inflātionones both cholerik and other. The grene hedes must be brayed and fasshoned in to litle cakes and dyed and layed by vntill nede shall requyre the vse of them. The hole hedes ar sodden in water alone/ vntill the half be sodden away/ and then afterwarde the brothe is sodden agayn with hony vntil the hole broote be commed vnto the thyknes or toughnes of an electuari. Thys medicine is good for the coughe/ y catar that floweth into the pyper/ and for the diseas of rynnynge of the belly. But the medicine will be muche stronger if ye put vnto it hypoquistida & acaciā. It is good to drink y sede of black poppy broken/ with wyne agaynst the flux of y belly/ and also agaynst wymens isshues. It is also good to lay to the temples and for hede of hym that can not slepe. The iuice of blak Poppy called Opium cooleth more/ thicketh more/ and dyeth more: if it be taken in the quantite of a bitter fisch/ called erum or orobus: it swageth ach/ and bryngeth slepe/ it helpeth them that haue the flux. But if a man take to muche of it/ it is hurtfull/ for it taketh a mannis memori away and killeth hym. It is good to be poured vpon a mannis hede with rose oyle for the hede ach. With almond oyl it is good to be poured in to the eares/ with myr and safron for the ach of them. With the poke of an eg hard rosted/ it is good for the inflātionones or burnynge of the eyes. With vinegre it is good for the cholerik inflātion called erisipelas/ it healeth woundes also. With womans milke it swageth the payn of the gout. If it be put in to the fundament after the manner of a suppositozi it bringeth slepe.

The vertues of Poppy out of Galene.



The sede of the gardin Poppy is good to be mended with bred to season it. But the whyte is better then the blak. The proprieti of it is to coole/ and therfore it stirreth a mā to slepe. But if ye take it out of mesure/ it will bryng the dull sleping called cataphoria/ & it will be hard to digest. It stoppeth those humores that ar spitten out with coughynge out of the breste & lunges. The vse of it is very good for that haue a subtil and thinne moysture flowyng out of theyr hedes in to the partes that ar in vnder. Poppy geneth no spekeworthy nourishment vnto the body.

Out of the Arabianes.



Auerroes writeth that Poppy is cold and moyst / and that y whyte is colde in y thyrde degre / and that the blak is cold in the fourthe/ and that the white bryngeth a pleasant slepe/ but that y blak is euell and maketh a dul or sluggish slepe.

Out

Out of Symeon Sethy a later Grecian.

Symeon Sethy writeth þ poppy is cold & dry in þ first degre/ & that whyte poppi take with hony increaseth sede. The same writeth that the blak is colder then the other/ & that opium is payson. wherefore men had nede to take hede how they occupy it. For allthoughe sum be very bold in occupying of it: I taught by experience how ieperdus it is/ dare not wout grete warnes geue it in to þ body. For ones in East Friessad/ when as I wasshed an achyng tooth w a litle opio mixed with water/ and a litle of þ same vnawares went down: w in an hour after my handes began to swell about the wyestes/ and to itch/ & my breth was so stopped/ that if I had not taken in a pece of the roote of masterwurt/ called of som pilletory of Spayn with wyne/ I thynck that it wold haue kyled me.

The vertues of red corn rose.



If ye take v. or vi. hedes of rede cornrose/ & sethe them in iii. c. thes of wyne untill the half be sodden away/ and geue thys vn to a man it will make hym slepe. An acetable of the sede sodde in mede or honyed water/ if it be dronken/ it will soften the belly gently. For the same purpose som vse to put the sedes in to honied cakes. The leues and hedes brused together ar good against inflamationes and burnynges. The same ar good to bath theyr temples w all that wold fayn slepe. A cyate where of I made mentio befoze as Agricola de mensuris & ponderibus writeth/ holdeth two vnces/ one dram and one scruple/ and an acetable holdeth two vnces and an half.

Matthiolus writeth that som vse to gather the floures of redcorn rose & to geue the pouder of them to the that ar like in the pleuresi. Som also sayeth Matthiolus/ take the floures & make a Syrop of the by puttyng thre or four tymes freshe floures in to warm water/ & afterward as much sugar as shall be enoughe to kepe þ Syrop fro mouldyng. which Syrop is very good for þ aboue named diseas. He sayeth furthermore þ about Træt þ peple taketh the yng leues whē they com first furth & seth the & make potage and gruel of the/ & meng the with butter & chese. Theophrast wrptyng of þ same herb sayeth þ it was vsed in meat in hys tyme/ & þ gathered somthyng grene it purgeth downward. If any mā were disposed to make a rede colozed butter & holisom/ for the diseales aboue named: he may w grete profit meng the iuice of the redcorn rose floures with the butter/ the same put in to the chese/ wold coloz chese well & prouoke a mā to slepe. The iuice of þ leues mixed w butter or chese will mak the grene/ & profitable for þ purposes befoze named.

The vertues of horned Poppy.



The root of horned poppy sodde in water untill the half be sodden away and then dronken/ healeth the sciatica/ and the diseases of the lyuer. It is also good for them that pisse out with theyr water rough & like to spynners. The sede taken in the quantite of an acetable with mede louseth the belly gently. But to muche of thys is very ieperdus/ wherefor I counsel all men that they be not to bolde in vsyng of it/ when as the same help that it byngeth/ may be had of other diuerse gentle medicines with out all ieperdy.

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Remer

Of diuerse kindes of Poppy.

Remedies agaynst the poyson of Opium



Because me in extreme aches and paynes ar by extreme nede of times compelled to flie for help to the vse of Opium & it hath so muche ieperdy as is before sayde, it is nedefull that we haue in a redynes som remedy agaynst suche ieperdy. Therfore I intend to tell both the tokens and remedies agaynst the poyson of Opium. These ar the tokes where by a mā may know who is poysoned with opium. He that hath eaten opium hathe a great sluggishnes and a disposition to slepe/ and all the body is combred with a sore iche. The remedies agaynst the poyson of opium ar these. First if any man haue drōken opiū ye must prouoke hym to vomit wth the drynkyng of warme oyle/ and ye must serue vnto hym a sharp clyster. For the same purpose ormel that is honied vinegre/ is very good to be drōnkē with a litle salt. Honey wth rose & strong wyne drōken with wormwood or cinnamū ar also good. It is also good to drynck peper wth castorio which is y^e cod of a beuer in honied vinegre. If the pacient be to much slepi/ put styngkyng thynges vnto hys nose to waken hym therewith. If that hys ich continew still/ put hym in to a bath of warm water. After the bath it is good to geue hym fat meates & Saluesey or such lyke hote wyne. And these remedies ar not only good agaynst Opium/ but agaynst the hurt that cometh by takyng of any kynde of poppy/ or any other medicine of the same natur that they ar of.

Of Seuerfew.



Artheniū as Dioscorides sayeth called of som Amarracus hath thin leues lyke vnto Coriandre. The floure is yelow in y^e part y^e goeth about y^e yelow knop. It hath a smel sumthyng greuouse/ & a bitter taste. If it be dried & drōken with honied vinegre or salt/ it purgeth choler and flemme/ as epithymum dothe: and it is a good remedy for them y^e ar shortwynded/ and for them that ar greueth with melancholi.

Hermolaus Barbarus and Ruellius with diuerse other great lerned mē/ do iudge y^e the herbe which is called of y^e apothecaries matricaria/ in English Feuerfew/ in Dutch metterkraut or metter/ is partheniū in Dioscorides. But Antonius Musa som tyme my master in Ferrara/ & Leonardus Fuchsius my good frende in Germany/ hold y^e Feuerfew is not Partheniū/ but the herbe whiche we call madenwede or mathwede. But though they ar both my frēdes/ yet I will hold wth y^e trueth rather thē wth thē/ whē as I iudge that they hold not wth it/ as I thynck they do in thys opinion. Fuchsius resoneth agaynst the opinion of Ruellius thus. Feuerfew hath not the small leues of Coriander/ but the broder leues of the same/ and therfore/ matricaria is not parthenim. Wherevnto I answer y^e indede Coriander hath ij. kyndes of leues/ som metely brode benethe/ & som very small aboue. But I can not se one worde of autorite/ or one good argument that Fuchsius hath brought to proue hys sayng y^e by the leues of Coriandre ought to be vnderstand the small leues of Coriander/ and not the broder leues. For it that he alledgeth out the Greke text proueth nothyng y^e he intendeth. I grant y^e Dioscorides sayeth φύλλα έχει ομοία κορίανδι, and not φύλλα έχει πολλὰ κορίανδι, as Fuchsius semeth to vnderstand Dioscorides.

For

Parthenium I.

Parthenium II.



For thys worde λεπτο in Dioscorides betokeneth not alwayes it is narrow & small but oft tymes it betokeneth it that is not depe nor thyk but it is thin althoughe it be brood. For Dioscorides writeth it is arbut tre / herbe called teucruū / & hedera helix haue φηλα λεπτα. But all mē that know these places know well that theyr leues are metely brode / for teuchzion hath a lefe lyke vnto a ciche: the arbut tre hath leues almoste as byg as a quince tre / & it nether hedera helix nor any of the other aboue named is any thyng at all lyke vnto the smallest leues of coriander but much broder then the broadest leues of coriander. Therfor Fuchsius hath proued nothyng by thys worde leptā. The argument also that he bringeth of the placing of partheniū amongst the herbes that haue litle small narrow leues is not sufficient to proue his purpose. For if the herbes that are next together described were allwayes lyke in leues: then should Peoni / Grumel & Phalaris haue lyke leues for they are described together. But theyr leues are not lyke / therfor the argument foloweth not. And as for the argument that he maketh of the bastard names that are falsely stopped into Dioscorides / it must nedes be suche argument as the truthe is of the setting in of such false names: where in when as the truth is not / who will grant in thys mater the argument of Fuchsius to be true. To his last argument where he resoneth that none of the later writers hath geuen any purgynge vertue vnto Patricaria / & Partheniū purgeth / ergo it is not Parthenium: I answer that / as the later writers haue founde by experience a purgynge vertue

Of Parthenium.

vertu in diuerse herbes where of is found no mention in the old wryters/ so haue the old autores gyuen vnto diuerse herbes a purgynge vertue/ whiche herbes as the later wryters neuer knew/so haue neuer proued wheter they haue any purgynge vertue or no. For if the later wryters wold haue proued/ wheter matricaria purgeth or no:they myght haue found that it doth so. For this am I sure that matricaria purgeth/ namely weyke persones that ar weik persones. For vpon a tyme when I was with a like woman in East Friesland/ and the present necessite required purgation/ and there was no potecaries shop at hand/ (for there is but one citie in all East Friesland where there ar any potecaries in/ and that is called Emden) I went into the gardin and found there feuerfew in good plenty/ where of I tooke an handfull and put it in to water & sod it/ and after that I had made y^e broth drynkable with a litle hony/ & had geue hyr it/ doutles with in a few houres after she had thre metely good stooles of the broth of that herbe. Wherefor I am sure that it purgeth weik folk/ allthoughe it worketh nothyng or very litle in them that ar lusty and strong as I haue proued also. Therefore I le nothyng that hethereto berout that hyndereth feuerfew to be parthenium.

The vertues of Feuerfew.



The herbe without the flour is very good to be dronken of the y^e ar short winded/ & also of then that haue y^e stone. The broth of the herbe is good to sit in for weome that haue the hardnes of y^e mother/ and agaynst inflamaciones or burnyng heates. With the flour it is good to lay it vnto cholerick inflamaciones/ and to such gatheringes of humores together. Sum learned men not without a cause iudge that our tansy is a kynde of parthenium. The vertues where of ar these. Tansy is good for the wyndenes of the stomacke and belly/ wherefore it was well diuised of Phisicianes of old tyme/ that after Easter men shuld vse tansyes to dryue away the wyndenes y^e they haue gottē all the lent before with eatyng of fish/ pease/ beanes and diuerse kyndes of wynde makynge herbes/ where of they make at that tyme theyr sallettes. But if men wold folow my counsell/ they shuld vse tansy all the lent throw/ & not after Easter alone. And the shuld they fewer be hurt with the colik and stone/ that vse comonly to be hurt there by. The same tansy is good for the stone/ to prouoke water and to kill wormes in the belly. The new wryters hold that tansy is better for men/ and that feuerfew is better for weomen.

Of the gardin and wilde carot.



Alstinaca is called in Greke σαφιλιον, & as I iudge in English a carot in Duche geel ruben/ and in freche pastenad/ as Rembertus writeth. Dioscorides describeth not y^e gardin carot but the wilde carot. After thys maner. The wilde carot hathe the leues of gingidij/ but broder & somthyng bitter/ a streyght stalk/ roughe/ a spoky or beamytop lyke vnto dill/ where in ar whyt floures & in the

Pastinaca I.

Pastinaca II.



the myddes is a certayn purple thyng/almoste resemblynge saffrō. The root is a finge thick & a span long/ hauing a good smell/ which vseth to be eatē. This far hath Dioscorides writte. Hitherto haue I found no man that hath denied that the wild carot is pastinaca sylvestris. Whiche thyng is a very great furtherance for my purpose that I go about/that is y the gardin or so we or manered carot is y right pastinaca sylvestris. But Matthiolus a man otherwyse well sene in symplez erryng very far from the truthe/ will haue our comon persnepe to be pastinacā noth withstanding y he grāteth that our wild carot is the ryght pastinaca sylvestris. In doyng where of he condēneth hys own opinion. For if wilde carot be pastinaca sylvestris/ then must pastinaca hortensis haue sum lyknes in leues w the wilde/ except som autor expressedly declare y y wild or other kynde is altogether vnlyke y gardin or communit kynde as Dioscorides doth in bralsica marina/ and Paulus Egineta in hys kynde of betony. But when there is no such exceptiō or expressed difference made of any good wyter betwene pastinacā sylvestrē & domesticam pastinacā/ there ought to be som lyknes betwene the leues of the one & the other. But there is no lyknes at all betwene the leues of wilde carot & the comō persnepe/ therefore Matthiolus erreth in makynge the persnepe to be the gardin pastinaca/ when as in very dede the gardin carot is y ryght pastinaca hortensis. As y wild carot is found abrode in y felde lyke

unto the gardin carot in leues/taste & smell/ euen so is there found a wilde kynde of persnepe like vnto y gardin persnepe/ both in leues/ sede/ rote/ smell & taste. Thys wild persnepe groweth plētuously besyde Cābyrdge in a lane not far frō Hewnā Hilles. It groweth plētuously also in Germany besyde Wormes/ and I dout not but it groweth in many other places both in England & Germany/ and peraduentur in Itali also/ thoughē Matthiolus neuer saw it nor marked it: which if he had sene & well consydered/ he wold not haue erred as he hath in pastinaca hortensi. He confuteth the opinion of Ruellius/ whych Fuchsius/ Rembertus & I hold alltogether/ only to merue lyng & to sayng that he hath not sene nether in y wyrtynge of y Grecianes nor Arabians/ y pastinaca domestica shoulde haue such a rede or sanguin color as the carottes haue. But I thynk he hath red/ y allthoughe he haue forgotten it. For Theodorus Gaza a learned mā both in Greke & in Latin/ and an excellent translater/ whome I dout not but he hath red translatyng y xv. chapter of Theophrast de historia plantarū. Where as he reherseth Theophrastis wordes/ speketh after thys maner. Nascetur apud eos vterq; ellebōrus, videlicet albus & niger, item pastinaca, specie lauri, colore croci, & in y sam chapter. Pastinaca in patresi agro prestantior ceteris huic vis calfactoria, & radix nigra. Since Sethi also a Grecian as he is translated/ makethe one kynde of pastinaca to haue blak or rede rootes/ & an other kynde with yelow rootes. If any man suspect the translator/ the wordes of Symeon in Greke ar these: τα δευβρα των οχραυ κριττονα. If y the translator be suspected agayn for turnyng Daukia into pastinacas/ where hath any man red in any other Grecia or Latin autor/ that Daucus hath rede & yelow rootes. If that cā not be founde in any good autor/ Daukia ar well translated pastinace. Therefore there is no cause why/ but that our comon gardin carrot shulde be pastinaca satina.

The vertues of bothe the carotes out of Dioscorides.



He sede of wild carot/ dronken or layde to in a conuenient place byngeth down floures. It is good to be taken in drynk of them that can not easely make water. It is also good for the dropsey/ for the pleuresi if it be takē in drynk/ and so is it also good for the bytyng & styngyng of serpentes. Sum hold y if a man take thys afore hande/ that he shall not be bitten of serpentes. It is good for conceptio. The roote dryueth out water/ & prouoketh men to the work of veneri. And if it be layd to the conuenient place/ it helpeth to byng furth the childe that sticketh in the birthe. The leues broken and layd on with hony scour fretyng sores. The gardin carot hath the same vertues/ but not so strōg/ & yet moꝛ fit to be vsed in meat then the wilde one is.

Out of Galen de simplicibus medicamentis.



He gardin carot is the weaker/ y wilde for all purposes is myghtier. The herb and specially y root & sede/ dryueth out water and floures. It hath also a certayn scouryng nature/ wherefore y Surgeanes vse to lay to fretyng sores the grene leues with hony to scour them.

Out of Galenes booke of the poures and properties of norishmentes or meates.

Ths

The rootes of carot/ daucus and carowayes ar bled comonly to be eatē/ but they noyſhe leſſe then rapes & aron of cyrendo. They heat notably/ and ſhe w out a ſpicie thynge/ but they ar hard of digeſtion as other rootes be. They ſtir a man to make water/ and if they be vſed in very great plēty they will make a metly euell iuice. The root of corowayes is of a better iuice then y carot is. Sum call the wilde carot Daucu/ which indede moueth a man to make water more myghtely/ but it is more medicinalable or lyke a medicine/ and if a man wolde eat it/ he had nede to ſethe it very muche. Aueroes writeth that the gardine carot is good for them that ar ſlow to the woꝝke of increaſyng the world with childer.

Of the herbe called Peplis.

Peplis.



Peplis whome ſom call wild porcellayn/ & Hippocrates calleth peplis/ for the moſte parte groweth by the ſee ſyde/ it hath a brode ſhaddowynge buſhe which is full of whyte iuice. The leues ar lyke vnto porcellayn/ rounde and rede benethe. Under the leues is a rounde ſede as there is in pleplo with a burnyng taſte. It hath but one ſingle roote/ which is empty and ſmall. I haue ſene thys herbe in Ilandes about Menis. It is very lyk vnto our Engliſh wart-wourth/ which is iudged of learned men to be tithimalus helioſcopius/ but

D iij it is

Of the herbe called Peplus.

It is much shorter & thicker/ and spreadeth it self vpon the ground/ it may be called in Englishe see wartwurt.

The vertues of Peplus.

Peplus taken in the quantite of an acetable with one cyate of mede/ purgeth out choler and fleme: thys herbe haue I sene in an yland besyde Venis.

Of the herbe called Peplus.

Peplos.



Peplus is a busshy herbe full of milky iuice / wth litle leues lyke rue/ but a litle broder/ wth a round bushe of herbes in y^e top/ almoſte a ſpan lōg/ ſpred vpon the grounde. The ſede is roude & groweth vnder y^e leues ſumthyng leſſe thē whyte poppy ſede. It is full of many helpes. It hath but one roote & that void nothyng worthe. It groweth amongest y^e vīdes & in gardynes. I neuer ſaw thys herbe in any place ſauyng only in Bonony/ where as my maſter Lucas aboue xvi. yeres ſhewed me with many other ſtrange herbes which I neuer ſaw ſence I cam out of Italy. I know no name for thys herbe but for lak of a better name/ it may be called pety ſpounge. Thys herbe hath no other vertues as Dioſcorides wytereth then Peplus hath.

Of



Of Vuod bynde.



Periclymenon is named of the comon herbaries matrisylua/ in Englishe woadbynde/ or Honyluckle in som places of Englād/ & Duche men call it waldgilgen/ the frenche men call it/ cheure fueille. woadbynd doth bush vp in one stalk alone and hath litle leues whiche stande by lyke spaces one from an other/ imbracinge the stalk/ white in vnder lyke vnto Iuy. And ther grow litle twigges by amongst the leues where on grow berries lyke vnto Iuy berries. The floure is white like the faba floures/ which men take for our beane/ somthyng round/ as thoughe it leaned down toward the leafe. The sede is harde/ and not easpe to be plucked away. The roote is round and thik. It groweth in feldes and hedges/ and windeth it self about bushes.

The properties of woadbynde.

If ye gather the sede of woadbynd when it is rypp/ & drye it in a shadowy place/ & will geue a dram of it in wyne for þ space of xl. dayes/ it will melt away & mylt/ dryue away werines/ & it well be excellētly good medicine for shortnes of wynde/ & for þ hitcheoughe or yiskyng. It will dryue furth water/ but vpon the first day after the continual vse of it / it will

¶ iiii dryue

Of the Great bur.

Dryue out bloody water. The same is good for a womam that hath an hard laboring of childe. The leues haue the sam vertues. And som write that if a man drynk the leues xxxvij. dayes together/ that they will make hym that he shal get no mo childer. If ye leth the leues of woodbynd in oyle/ & anoynte them that haue the ague comming vpon them by certayn courses and comynge about/ and they will ease them.

Lappa maior, Personata.



Of the Great bur.



The great bur is named in Greke *απναιον*, in Latin *personata* & not *persolata*/of the comon herbaries *lappa maior*/ in Duche *grosz kletten*/in frenche *Gletterou*. The bur hath leues lyke vnto a gourde but bygger/rougher/blacker and thicker. The stalk is som thyng whytish/ howbeit it is found som tyme wth out any stalk at all. It groweth comonly about townes and villages/about diches and hyghewayes & doug hylles & suche bile places.

The vertues of the great bur.



The roote of the bur taken with pnaple kirknelles/ in the quantite of a dram / is good for them that coughe out matter or fylthy gear/ or blode. The roote is good to be layd to/ for the ach that commeth by the

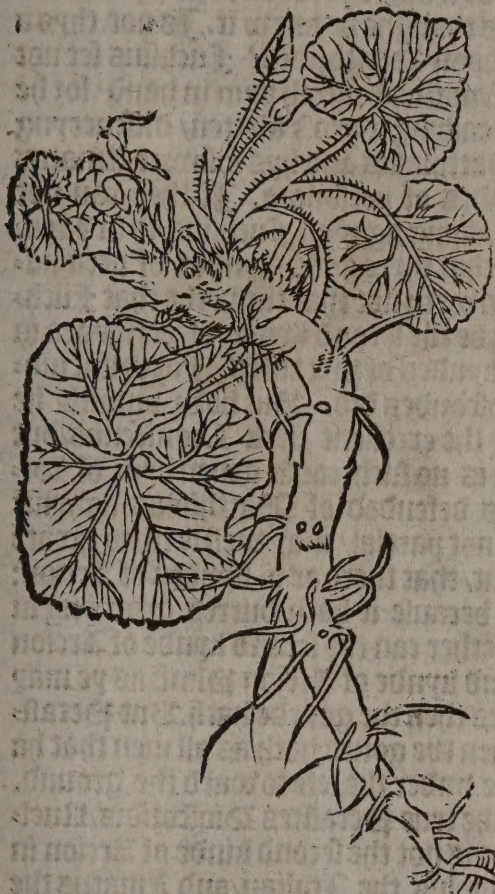
Of the herbe called Petasites.

83

the wrinching or streuyng of any ioynte. The leues ar good to be layd vpon olde sores.

Of the herbe called Petasites.

Petasites.



Petasites hath soft steele or footstalk/ a cubit lōg and somtyme longer/ & it is of the thicknes of a mannis finger/ and in the top of it groweth a lese which hath y^e fasshon of an hat/ & it hangeth down after the maner of a todestool. Dioscorides maketh no mention nether of the masterstake nether of the flour of thys herbe/ but I haue sene bothe. In the myddes of Marche in watery groundes besyde riuerse / and brookes that ryn all the year/ and ar not dry in summer: thys herbe byngeth first furth a short stalk / where vpon grow many floures as they were in a cluster/ in coloz purple in whyte. After that the stalke and floures ar faided & gone away/ then com by the leues / euen as it chanceeth vnto the herbe which is called in Greke Bechion / and in Latin Tussilago. It hath a grete and long bitter roote with a very strong smell. Thys herbe is called in Northumbreland an Eldin/ in Cambridgeshyre a Butterbur/ in Duch Westlēt^r wurtz.

The vertues of Petasites.



Butterbur is good (as Dioscorides writeth) for fretynge sores & suche as ar extremely harde to hele/ if it be beten and layd to after the maner of an emplaster. The later writer and namely Hieronymus Tragus write that the roote of thys herbe is good agaynst the pestilence. They gyue a litle of the pouder of thys herbes roote in wyne to the pacient/ about the quantite of a dram/ and prouoke hym to sweate there with/ which thyng it doth very myghtely. They vse the same roote beatē into pouder agaynst the stranglyng of the mother. They gyue it also both to men and bestes for wormes/ to woemen that are bered with the vpplyng of the mother/ and to any that ar shortwinded. The herbe is without all dout hote and drye muche aboue the second degre. Matthiolus without all reson or sufficient profe reproveth Ruellius and Fuchsius in the settingfurth of thys herbe/ worthy more to be reprovied hym self for so vnworthely reprovynge of them. Amatus Lusitanus the ape of Matthiolus writeth much more vblearnedly and more lyngly then Mat-
thio-

Of the herbe called Peucedanum.

thiolus doth. For he writeth thus. We can not tell what *Petasites* is/ if it be not a kynde of todstool: *Ruellius* sayeth that it groweth in France. For the whiche *Fuchsius* in hys herbari hath set furth the greter / but which we haue in the last chapter before thys described. Mark how thys man sayeth he knoweth not *Petasites* / except it be a kinde of todstool: & yet he named it in *Duche Pestilentz wurtz* / as though he knew it. Is not thys a worthy man to wyte commentaries vpon *Dioscorides*? *Fuchsius* set not out *Lappa maior* for thys herbe as *Amatus* beareth hym in hand / for he set out the ryght *αρχαίου* or personata / calling it *groß kletten* / disseueryng it from *Petasites* many wayes. Let *Matthiolus* and hys folower *Amatus* proue that *Dioscorides* maketh ij. kyndes of personata. If they can not as I am sure / they can not all theyr speakyng agaynst *Fuchsius* / is in bayn. *Matthiolus* alledgeth *Plini* to proue that there ar ij. kyndes of personata: well let it be so. Yet for all that it foloweth not that the herbe that *Fuchsius* setteth furth for *Petasites* / shoulde be the second kynde of personata in *Plini* / nor that *Dioscorides* maketh ij. kyndes of *Petasites*. For *Plini* maketh oft mo kyndes of herbes then *Dioscorides* did. But how vniustly he maketh ij. kyndes of *Arcion* / not only the excellent clerk *Leoniceus* / but all other learned men may se that there is no such cause geuen hym of *Dioscorides* to do. How well that *Plini* is defended of *Matthiolus* agaynst *Leoniceus*. All men that ar learned & not partial / may well se to no greate honestie of *Matthiolus*. But the case put / that there ar ij. kyndes of *Arcion*: the first can not be *Petasites Fuchsi* / because it hath burrez growyng in y top as *Petasites Fuchsi* hath not. Nether can the second kynde of *Arcion* of *Plini* be *Petasites Fuchsi* / for y second kynde of *Arcion Plini* as ye may rede playnly in *Plini* / hath blacker leues then the gourde hath. But *Petasites Fuchsi* / hath much whyter leues then the gourd hath as all men that haue sene them can iudge / namely benethe vnder the lefe toward the ground. Therefore *Petasites Fuchsi* which is the true *Petasites Dioscoridis* / *Ruellius* / and *Rembertus Petasites* and myne is not the second kinde of *Arcion* in *Plini* / for all the gaynsayng of *Matthiolus* the Italian / and *Amatus* the Spanyarde / who wold face out learned men w stout checkes without any sufficient prose or learned argument / not only in thys herbe / but in diuerse other.

Of the herbe called Peucedanum.



Peuucedanum is named in Greke *πρωιδαν* in Duche *Har strang* / and because we haue no other name for it in English that I know as yet / it may be called in Englishe also *Har strang*.

Peucedanum putteth furthe a small stalk and weike like vnto fenel / it hath a thick and plenuous bushe / besyde the grounde a yelow flour / a blak roote / of a greuous smel / thik & full of iuice. It groweth in shaddowe hylles. Thus far *Dioscorides*.

But I haue sene it growing not only in shaddowe hilles / as at *Erenfels* in Germany where as I saw it first / but also in watery myddowes besyde *Wormes* / and also in dry myddowes / but within the byeth of the *Rhene*. I hear say that it groweth also in England / and I found a root of it at *saynt Vincen*.

Umbellatis rock a litle from *Byssow*. But it was nothing so great as it of Germany.

The vertues of Harstrang.



Men vse to cut the roote with a knyfe/ & to gather a rymyng iuice out of it/ & to lay it & droppeth out/ by & by in y shaddow: for it will melt in the sun. But it will make hys hede ache and be dysy/ that gathereth it/ except a man anoynt hys nolethylles befoze with roseoyle/ and pour not som rose oyle vpon hys hed befoze. The roote is nothing worthe after that the iuice is drawen furthe of it. There may be taken out of the stalke and roote/ both a iuice by gasshyng and an other by pressyng/ as is taken out of *Handrag*. But it & droppeth furth by gasshyng/ is not so strong as it that is drawe out by pressyng/ and it saydeth away souner. There is also founde a thyng lyke rosin/ or frankincense/ cleuyng vnto the stalk and roote. Of the iuices that commeth out of the root by gasshyng it/ is best that groweth in *Sardinia* & *Samothracia*/ that is of a greuous smell/ rede and hetynge the tong. The same is good to be layd to with vinegre and roseoyle/ agaynst the drousey and forgetfull euell/ for the dysynes of the hede/ for the fallynge siknes/ and for the olde hedeache/ for the sciatica and for the cramp. And in all diseases of the synewes it is good to be layde to/ with oyle & vinegre. If a woman be strangled with the byrpyng of the mother/ it is good to smell it/ and so it calleth them agayn/ that ar brought in to an extreme depe slepe. The smoke of it dryneth away venemus bestes. It helpeth the ach of the eare if it be poured in with rose oyle. It is good to be put in to the hollow tothe agaynst the tothache. The same taken with an eg/ is good for y coughe. It is also good for them that ar shortwynded/ and for all gnawynge & wyndy passiones and greses. It softeneth the belly gently/ and wasteth away y gret swelled milt. It is an excellent remedy agaynst an hard and long laborynge of chyld. If it be dronke it is good for the ach and outstretchyng of the blader and kydneyes. It openeth also the mother. The roote is good for the same purposes/ but it is not so myghty. The broth is also dronke. The same broken scoureth stynkyng and foul sores/ and dryue the scales of bones/ and couereth sores with a skin. It is bled to be meged with tretes and softenyng plasters that hete. We must chuse it that is freshe not freted with gnawynge/ sound/ and it & hath a great smell. The iuice must be resolued or melted for dryntes is bitter allmondes or hote bred or rue. *Galene* writeth that the iuice & is drawen out by gasshyng or cuttyng/ is stronger then that which is pressed out/ and he sayeth that the roote is fully hothe in the second degre/ and dwe in the begynnyng of the thirde degre.

Of bothe the kyndes of Peonye.



Penye otherwyle called in Greke *Glycysside*/ and of som *Pento* boron/ hath a stalk two spannes long. It hath many bysyzou-tynges. The male hath leues lyke vnto a walnut tre leues. But the femal hath clouen leues lyke *Smyrniū*. It byyngeth furthe certayn coddies in the top of the stalk like vnto allmondes. Which whē they ar opened/ haue many litle granes rede in coloz lyke vnto the kirknelles of a pomgarnat/ and in the myddes there ar
blak/

Of bothe the kyndes of Peonye.

blak/purple fiue or six. The roote of the male is a finger thick / and a span long / byndyng in taste / and whyte in color. To þ roote of the female grow certayn thynges lyke acornes vii. or viii. in numbze / suche as the ryght Affodill hath. The femall is comon thorow out all England & Germany / and in diuerse places of Englād / and in som partes of Brabāt / as in Peter Cod denberges gardin in Anwerp the male groweth also. But I could neuer se it in hygh Germany. The fairest þ euer I saw / was in Newberri in a ryche clothiers gardin. Diuerse haue bene soze deceyued in takyng the comon dictamum for Peonia mascula.

The vertues of bothe the Peonies.



The root of Peoni is geuen vnto weomen that ar not purged after theyr delyuerance. If it be dronken in the quantite of an almond / it will byyng down to weomen theyr floures. And if it be dronken with wyne / it will ease the payn of the belly. It is also good for the iaundes / for the payn in the kyndes and in the blader. The same sodden in wyne and dronken stoppeth the belly: but ten or twelue rede granes or cornes of the sedes / dronke in rede tarte wyne / stopp the rede issues of weomen. The same if they be eaten / help them that haue the gnawynge of the mouth of theyr stomackes. But if childer eat them / they will take away the begynnyng of the byedyng of the stone. And if one take xv. of the blak cornes and drynk them in mede or wyne / they ar a good remedy agaynst the stranglyng of the ryght mare / and agaynst the stranglyng and paynes of the mother.

Out of Galene.



The roote of Peoni byndeth a litle with a certayn sweetenes / and if ye will chow it a litle more with your tethe / ye shall perceyue that it is somthyng bytyng and bitter. Therefore if ye take the quantite of an almōd of it with honied wyne / it will byyng down floures. But in dede ye must bete it well and sift it diligently / & so cast the pouder in to þ drynke. It scoureth also the kyndes / and the lyuer that is stopped. It hath pour also to stop / if it be sodden with sum tarte and byndyng wyne. The roote hath also a dryng poure. By reson where of I wold not dout / but þ if it be hanged about childers neckes / it wold hele in them the fallynge siknes. I saw ones a boy delyuered viii. monethes from þ fallynge siknes / by the hangyng of the roote about hys neck: and when as by chance it fell of / he fell into the siknes agayne / and the same after the roote was hanged by agayn / he was well agayn. But I thought for a surer tryall to take the roote ones agayne / & as soun as I had take þ roote of agayn / he fell streyght way into hys olde siknes. But then I tooke a greate roote & tyed it tho þ boyes neck agayn / and after that tyme he fell no more / but was quite delyuered of that siknes. Thus far Galene. Thys that Galene proued in one childe / I haue proued in two childer / þ one where of dwelled in London & the other at Syon in my lord of Sommersettes house vnkil / & Protector to þ most excellēt kyng Edward the sixt. But when as I proued the same in them that were of perfit age / allthough it dyd mucche good / yet it neuer wrought any such effect in them / as it dyd in the childe.

of



Phalaris putteth furth many small stalkes / out of small and vnprofitable rootes. The stalkes ar two handbredthes long / full of ioyntes / lyke strawes oz redestalkes / muche lyke vnto the strawes of spelt. It hath a sede in bygnes of mil oz millet / whyte in fasshon / somthyng long. The first tyme that euer I saw thys herbe / was in the citie of Come / where as y chefe Physiciane of y citi no lesse gentle then well learned shewed vnto me / and my felow master

Johan Walker. Afterwarde I saw it in England take for mil / for they that brought Canari burdes out of Spayn / brought of y sede of Phalaris also to fede them with. Where of when I sowed a litle / I found that it was the ryght Phalaris which I had sene in Itali before. I haue as yet heard no English name of Phalaris / but for lak of a better name it may be called peti panik / of the likenes that it hath with the ryght panik.

The vertues of Phalaris.



The iuice of Phalaris which is pressed out of the herbe when it is stamped throw water oz wyne / if it be dronken it is a good remedy against the ache of y blader. But a spoun full of the sede of the same herbe / dronken in water is good for the same purpose. Other properties I fynde none in Galene the Dioscorides hath reherfed. I haue found by experience y it is not only good to fede small birdes therewith / but that it is veri good for yong chickinges and hennes / to fat them with all / as som vse to fat capones in Itali with mil oz millet.

Of the pulse called Phasiolus out of Dioscorides.



Phasiolus is wyndie and moueth oz stirreth by wynde. And whē it is grene it softeneth the belly / & it is fit for vomitynge. Cornarius and Matthiolus make ij. kyndes of Phasiolus / & speciali Matthiolus / who sayeth that Smilar hortensis is the gardin Phasiolus / and the wild is the Phasiolus whiche is described in thys place of Dioscorides. And Cornarius to proue that Smilar hortensis & Phasiolus be all one / alledgeth the wordes of Aetius / which in dede sound as he meaneth. And Matthiolus sayeth further that Smilar hortensis & Dolichus in Galene / and in Theophrast / ar all one. Although these great learned men and of no small autorite in theyr countres / where as they do dwell: yet in thys matter I do not agre with them. The first cause that maketh me dissent from them is thys / that Dioscorides vseth not in all hys booke that I remembre / to write in two chapters far one from an other / of any gardine and felde herbe oz plant / but euer where as he maketh mention of the gardin herbe / he maketh mention also of the felde herbe in the same chapter oz in the next folowynge oz there about. But he writeth of Phasiolus in the 101. chapter of the second booke / and he writeth of Smilar hortensis in the 140. chapter of the same booke. Whiche thyng he wold not haue done accordyng vnto hys accustomed ma-

ph

her

Of the pulse called Phasiolus out of Dioscorides.

ner if he had thought them allone in kynde/and to differ in no other thyng but in the place of growynge. If thys argument be not good/the argumentes of Matthiolus maketh the secacul is not eringium/ & that laurus Alexandrina & Hypoglosson/ar not all one/ ar euel argumentes/ w^{ch} all other are byl ded vpon the same fundation. An other cause is the pulse that I take for Phasiolus in Dioscorides/ hath seide vtterly vnlyke vnto the sedes of Smilar hortensis. For the pulse that I take for Phasiolus/ hath a long whyte sede somthyng bowed in/ after the maner of som toyners mallettes/ in fashon & liknes lyke vnto a gray pease/ but smaller & longer/ w^{ch} a blak spot in the end of it. The sede of garden Smilar is lyke a flat kydney/ wherefore euery man may see that they are very vnlyke in form & fashon. They say that Dolichus in Theophrast/ & Smilar hortensis/ & Phasiolus in Dioscorides are all one/ whiche sayng if I can confute/ then haue I an other cause to dissent from them. Whiche thyng I trust to do after thys maner. Dolichus in Theophrast & Phasiolus in Galene will perishe & thriue euel if it be not vnder propped. But Phasiolus Dioscoridis as I haue sene it by experiece my self in Lumbardy/ & Matthiolus confesseth the same: thriue well inoughe without any vnder proppynge as other pulses do. Therefore Phasiolus Dioscoridis is not all one w^{ch} Dolichus of Theophrast/ & Phasiolus of Galen. The last cause that maketh me dissent fro them/ is that their own autorites whiche they bring for their purpose in som poyntes/ is quyte against them selues. For it is wryten in the chapter de Dolichis in Galene by the autorite of Hippocrates/ that Dolichi are lesse wyndier then peasen are: ther is also Diocles alledged to say these wordes: Dolichi non minus quam Pisi nutriunt, præterea similiter flatu carent. That is/ Dolichi nourishe no lesse then Peasen do/ & lyke wyse they are wthout wynde. Where as Aetius saith that Lobi were called of all old wryters Dolichi and Phaseoli/ & of som Smilar hortensis/ he hath these wordes: Nutriunt non minus quam Pisi, cõsimiliterq; flatu expertes sunt. That is/ Phaseoli gyue as muche nourishment as Peasen do/ and like wyse are wthout wynde. But phasioli Dioscoridis are not only windy/ but also stir by winde/ for these are hys wordes: Φασίολος φυσικός πνευματώρ κινητικός. Therefore I may well cõclude that Phasiolus in Dioscorides & Phasiolus/ & Dolichus in Galene/ Aetius & Diocles/ are not all one/ not only because they haue diuerse maners in growynge/ & diuerse liknes/ but also because they haue diuerse properties/ & is to wote/ that it of Dioscorides is windy/ & bredeth winde/ & the other are flatu expertes & is windlesse or wthout winde. Now let men of learning & iudgement gyue sentence/ whether I dissent fro these men before named without a cause or no. Galene euen in the same place where as he maketh Dolichos & Phaseolos all one/ wthout all dowt maketh two kyndes of Dolichus/ & so maketh ii. kyndes of Phaseolus: for where as he had sayd in the begynnynge almoste of the chapter after the autorite of Theophrast that Dolichi wil rott & com to nought/ except they be set by vnder proppes to hold them fro the ground/ in the very end of the same chapter he sheweth that ther is also an other besyde that/ whiche nedeth no vnder proppynge. Galenis wordes as he is translated are these: Quidam amicorum meorum Romæ agens, mihi narrauit in Caria, in patria sua quam Ceramum appellabat, in agris Dolichos non aliter quam alia legumina feri, figuram quam habere cicerculis longiorem. And these do I reken as Phaseoly Dioscorides/ whiche differ much/ as sufficiently is proued before fro Smilace hortensis/ not wthstandynge I will not denye/ but other

other autores call that pulse that Dioscorides named Smilacem hortensem/ Dolichum & Phasiolum. Yet for all that Phasiolus in Dioscorides & Smilacem hortensis are two diuerse pulses. Phasiolus may be called in Englishe fa-
celles/ vntill we can fynd a better name for it.

Of the herbe called Phu.

Phu magnum.



Phu vulgare.



Of Setwall.



Phu is taken of the most parte of them that write of herbes at this tyme/ and of them that haue written of late/ to be the herbe which is called of the comon herbaries/ Valeriana maior, of the Germanes/ baldrian oder gross baldrian/ of our countre-
men Setwall/ and of som/ caponis loyle. But whether Set-
wall do agre in all poyntes with the description of Phu in
Dioscorides or no: ye may iudge by the description whiche foloweth here
after. Phu/ which som call also wild Spiknard / groweth in Pontus / and
it hath a lefe lyke vnto Claphoboseo/ or Alexander/ a stalk a cubit hyghe or
hygher/ smothe/ hollow and soft/ turnyng to purple/ and full of ioyntes. The
floures are much lyke Narcissus/ but they are greater and tenderer/ and pur-
ple in a whytyshe color. The ouer root is about the thynnes of a mannis litle
finger/

P ii finger/

Of Hartis tunge.

finger. But it hath litle rootes growyng to ouerthwart/ and one wounden
is in an other as squinant / or blak hellicbor hath/ in coloz somthyng yelow/
well smellyng/ resembling Spiknard/ yet with a certayn vnpleasant sauoz/
hytherto Dioscorides.

In thys description is nothyng that I can mark that disagreeeth woth
our Setwall/ sayyng that the leues ar not altogether lyke vnto Alexander/
and the floures ar not very lyke vnto the floures of Narcissus. But with a
gentle interpretation the leues may be interpreted lyke Alexander leues/ and
the floures lyke vnto the floures of Narcissus/ wherefor sayyng that the rest
of the herbe with the vertues do well enoughe agre: I thynk that a man
may lawfully take our Setwall for Phu in Dioscorides.

The vertues of Set wall.

Setwall hath pour to heate/ and to dryue furth water / if it be dron-
ken after that it is dyled/ the brothe of it is good for the same purpo-
se. It is also good for the ache of the syde / and it draweth down vn-
to weomen theyr naturall siknes. Galene wyteth that Phu hath a roote
in vertu/ lyke vnto Spicanardi/ but for many purposes weyker/ and that it
prouoketh water more then Spiknard of Inde or Syriak & as muche/ as
Spica celtica doth.

Phyllitis.

Of Hartis tunge.



Althoughe diuerse of
the beste herbaries of
our tyme haue iudged
that Hemionitis/ is our
Hartis tung/ and I ha-
ue folowed them a lōg
tyme in theyr iudgemēt: yet admoni-
shed by Cordus many yeares before
er Matthiolus had ether wryten in
Italian/ or Latin / that our Hartis
tūg shuld be Phyllitis/ I left my for-
mer opinion and held as I do now/
that the herbe whiche is named of y
herbaries lingua ceruina, of other (but
falsely) scolopendria/ in English Har-
tis tung/ in Duch Hirtz zung/ in Frē-
che Lang de cerf/ was Phyllites in
Dioscorides whose description folo-
weth.

Phyllitis putteth furth leaues/ ly-
ke a dock/ but longer/ & greener or fres-
sher six or seuen together / and them
streyght / whiche in the inner parte
ar smouthe/ but vpon y bak syde/ they
haue as it wer smal woynes hāgyn-
on. It groweth in shaddowish pla-

ces/ and hath a byndyng taste with an harrishnes or hartnes. It groweth
also in gardines. It hath nether stalk sede nor floure.

I thynk

I thynk that thys description agreeth much better with our hartis tung then the description of Hemionitis dothe. The leues of Hemionitis ought to be very harrish/ byndyng with bitternes. But there is no suche bitter taste in hartis tung/ therefore it can not be Hemionitis. The worst thyng that I mislike in our hartis tung/ is that me thynk that it hath not with vs here such a byndyng harrish taste/ as Dioscorides semeth to require. Howbeit except my memory sale me / I haue found it in other places tarte and byndyng inoughe.

The vertues of Phyllitis or hartis tung.

The leues of thys herbe dronken with wyne/ ar good agaynst the bytynge of serpentis. If they be poured in to the mouth of fourfoted beastes/ they help them. They ar also dronken agaynst y bloody fire & the comon fire with out any blood. These be the properties that I fynde in old writers of Phyllitis. I can not fynde that it is good for y mylt in any olde wyter. And yet now a dayes it is comonly bled for the diseases of the mylte/ & therfore as I suppose because it hath bene falsely taken for Scolopendrio/ and Hemeonitis. If that it do any good to the mylt/ it is by the reason of the great byndyng that it hath/ where by it may help the mylt that is to louse and to much opened.

Of the Pyne tre and other of that kynde.



Dioscorides writeth y the tre called in Greke Pitys/ & it that is named Deuke/ ar conteyned vnder one generall hede kynde/ but that they differ in theyr proper and particular kynde or spice. But he telleth not for all y/ where in they differ. Whiche thyng hath made that learned men cold not well tell whether of y two was our Pinus in Latin/ and which of them should be our Picea. Therfore seying the right difference can not be found in Dioscorides: it is nedefull that we set it out of other autentik and sufficient old wyters. First it is nedful to seke out in what properties Pitys of y Grecianes differeth from pence/ & wherein Pinus of the Latines differeth from Picea/ and then to se wheter Pitys be Pinus or no in Latin/ and wheter Pence in Greke/ be our Picea or no/ and whether these wordes ar diuersly taken of diuerse autozes or no.

Theophrast a noble writer amongst the Grecianes/ maketh thys difference betwene ΠΙΤΥΣ and ΠΕΥΚΗ. ΠΙΤΥΣ is fatter and hath a smaller lefe/ and is lesse in bignes/ & groweth not so streight vp. It hathe a lesse con or nut/ or appell/ and rougher or moze vnpleasanter to look to/ and a fruite moze pitchye or rosine/ ΠΕΥΚΗ after that the rootes be burned/ doth not spring by agayne. But they say that Pitys/ spryngeth agayn/ as it chanced in Lesbos/ when as the mountayn Pyrrheus was set afyre. The Ideanes hold/ y not only the harte/ but also the outter parte of the bole/ doth turn into a fede/ or woddorche/ & that then after a maner/ that it is strangled. And the same thyng chanceth of it self/ by the exceedyng greate plenty of the tre it self/ as a man can coniecture. For it is alltogether made a fede or woddish torche or fyrebrande. And so thys is the peculiere siknes of ΠΕΥΚΗ. The same Theophrast

Of the Pyne tre and other of that kynde.

maketh thys differēce betwene the fyrre tre and *πευκη. πευκη* is of a notable hyght & much tauler then peuce. The firre tre hath a wode full of synewes/soft and lyght. But the wode of peuce/ is full of tedes or woddilhe torches heupe and full of flesch/or thik. The peuce hath mo knottes/ but the knottes of the fyrre ar harder. Ditys serueth in Cypus to make shippes of it because that yland hath it. And it semeth to be better then peuke. The firre tre and peuce ar fittest for howses/ and shippes/ and for the moste parte of such other thynges. The Ditys/ is fit for bothe the workes/ and especiali for shippes/ but it beginneth quikly to root. Peuce in no wyse can cum furth in low and shaddow places/ *πευκη* & Jui can not grow in hoothe places/ & peuce is a tre of y mountaynes as *πιδυς* also is/ about Macedonia. Peuce is of ij. sortes/ y one is the gardin peuce/ and the other is the wilde peuce. The wilde peuce is denyded into the male/ and female. *πευκη* groweth not in Syria. Thus much haue I taken of Theophrast. Now will I se what the other Grecia-nes wyte of these fornamed trees/ and of theyr frutes/ properties/ and ope-rationes/ and vertues. Galene in the viij. booke / of the vertues of simple medicines/ writeth thus of the fruite Ditys. Dityides ar named the fruytes *πιδυον*. But som by a misuse/ call also the fruite of Peuces *πιδυιδες*. They haue a menged pour/ that is both byndyng/ and haupng a certayn sharpnes with a bitternes/ by reson where of they ar good for the spittynge out of mater out of the breste and lunges. These ar Galenes wordes. But now let vs se what the Latines wyte of Pinus/ and picea. Virgil the noblest Poete amongst all the latines/ writeth in hys Egloges that the Pyne tre is goodliest in gardines. The same in y second of hys Georgikes or husbandry maketh the pyne tre fit and profitable to make shippes of in these wordes.

*Dant alios alie fetus dant utile lignum
Nauigijis Pinos, domibus cedrosq; cupressos.*

The same thyng doth he also in the fourth Eglog after thys maner.

*Cedet & ipse mari uector, nec nautica Pinus
Mutabit merces.*

Plini writeth thus of the pyne tre/ The Pyne tre hath a lese lyke a hear/ very small befoze/ long and sharp with a picke. The Pyne tre byngeth furth very litle rosin/ The Pyne tre is gretely to be wondered at. It hath a fruite waryng rype/ which shall com to rypenes in the next yere/ and after ward in the thyrde. Nether is there any tre that more gredely putteth it self out a lengthe then the Pyne dothe. The Pyne tre and the Cypres tre ar surest agaynst rottyng or mouldyng and agaynst wormes. Plini writeth thus of the tre called Picea/ which may be called the pitch tre or the rede firre tre. The pich tre loueth mountaynes/ and cold and it geueth very muche rosin. It is not so hyghe as the larche tre is. The leues of the piche tre ar dryer/ smaller/ and more colde. And the hole tre is more horrible or vnplefant to looke to/ then the larch tre/ and it is all poured ouer with rosin. The wode of it is lyker the wode of the fir tre. The piche tre after that y rootes ar burnt ones/ will yet spryng agayne. The leues of the piche tre / ar diuyded com- wyse. Picea hath very small and blak kyrnelles thorow out in all the long tagges that hang down/ which ar smaller and sklanderer. Wherefoze the Grecianes call it a Lousberer?

These

These haue I gathered out of y best Grek and Latin wyrters/that men myght se clerely what the old wyrters wrote of the aboue named trees. But now sum will requyre my mynde of these trees/ because I professe y know- ledge of herbes & trees. Therefore I must say my mynde what I gather of these forecited places out of y auncient wyrters. As far as I can se/ Theo- phrast called y tre peuken/ y the Latines call pinu/ & y tre y the Latines calle piceam/ he called it pyn. For he maketh hys peuceto haue a greter nut or ap- pel the thys pitys hathe. Also because he maketh pityn to be lesse & more cro- ked then peuce. But for all these/peuce of Theophrast agreeth well to picea of y latines/in sundrye properties. Peuce of Theophrastus as y same Theo- phrast writeth/ca not cum furthe in very low places & in shaddow places/ for Peuce is a tre of the mountaynes/and nether it nor Juy ca grow in bur- yng hote places. And Plini writeth that picea amat montes atq; frigora, & in an other place/situs eius est in excelsis montium cum maria fugerit. Peuce and pi- cea do also agre in byngyng furth of plenty of rosin. For as Theophrast wri- teth peuce resina copiosissima and ponderosissima est so Plini saith/ Picea plurimam resinam fundit. The same Plini wityng of the pyne saith pinus fert minimum resinam. The pine tre bringeth furth very litle rosin. Of these wordes of Plini I gather that peuce in Theophrast is not pinus in Plini. And that Plini taketh pityn of the Grecianes for pino/ I gather thys out of Plinies wordes in y xxxij. book and y secod chapter. Hys wordes ar these. The vse of oximeli or honied vinegre / is good agaynst the grene trees cal- led cantharides agaynst bupestrem/and agaynst caterpillers of the pine tre which they call pitiocampas. Here may a man playnly se that Plini turneth pityn in to pinum/and not to picea as Theodor Gaza and diuerse other do. But I iudge that Theodor hath much iustre cause to do so/the the interpre- tores of Galene haue/for as pitys in Theophrast may seme to be our picea/ so pitys in Galene is our pinus/as it appeareth vnto me/ by it that Galene writeth of the fruite of pityos in these wordes folowyn. The frutes pitu ar called pityides. But som call also by a misuse/the frutes of *πευκης*, pityi- des. By these wordes of Galene a man may learne that Galene tooke pi- tyn to be the tre which bereth the greatest and moste principall kirknelles/ and not peucen. But when as the greatest and moste principal kirknelles grow vpon the pyne tre/as dayly experiēce teacheth/ we may gather iustly by thys & other causes aboue reherfed/ y Galene tooke pityn for our Pino/ & therefore it is lyke y y Grecianes of Galenis tyme/ & they that ca after hym/ tooke allwayes pityn pro pino. As for the tre that is called in Greke *πευκη* and in Latin picea/is called in hyghe Germany where it groweth/ rote dannen bau. It groweth not abrode in England that I haue heard tell of/ nether hath it any name in English that I know. Wherefore seyng it must haue a name/ it is best ether to call it a piche tre/ because much pich is mad of the rosin of it/ or ellis after the Duch tung/ from whence our English speche came/ a red firre tre. Pinaster which as Plini writeth/ nihil aliud est, quam pinus sylvestris mira altitudine, y pinaster is nothyng ellis but a wilde pyne tre of a meruelus hyght/ is named in som places of Duchlade/ foerenholtz wild kinnenholtz/and in som places kisser baume. It groweth very plētuously in hyghe Germany. The leues grow in tustes together/ not

Of the Pyne tre.

unlike vnto a litle rounde heary brushe & is thyn/ or to som great pinelles that paynters vse. Every lefe is at the lesse iij. inches long/ grene/ furrowed or guttered as sum kynde of yong grasse is. Ther comme allwaie two leues out of one footstalk/ both in the brushe tuft/ and also a litle benethe the tuftes/ where as the leues grow thynner. Plini putteth thys differēce betwene the pine tre and the pinaster or wilde pyne/ that as the pine tre is bushy or full of bowghes in the toppes/ so the wilde pyne tre is full of boughes euen from the myddes of the tre bywarde. Thys tre may be called in Englishe a wilde pynetre. If any mā alledge against me the authorite of Theodoros Gaza/ to proue that our pinaster shuld be peuce/ because he turneth *πευκη* in diuerse places pinastrum. I answer that Gazas autozite helpeth nothyng here/ & that hys turnyng of peuces into pinastrum maketh against hym self and reprooueth hym ether of vnstedfastnes/ or of ignorāce. For it is euident that althoughe mooste comonly he turn peucem in to pinum/ yet in diuerse places he turneth & same word in to pinastrū/ as who say there where no differēce betwene pinus and pinaster. If any dout whether he turneth *πευκη* in to pinastrum/ let hym rede the vi. chapter of the fourth booke de historia plantarum, and the fourthe chapter of the thyrde boke/ and the vi. chapter of the first booke de historia plantarum, and he shal fynde/ that I lye not: But not only these places/ proue ether hys ignorāce/ or vnstedfastnes/ or elles doutfulnes/ in translatyng of *πευκη* and *πιτυς* into pinū piceā and pinastrū: but also hys turnyng of pityos in to laricem. For in the secōd chapter of the second booke de historia plantarū he turneth these Greke wordes *ἐνία δὲ ἀπὸ σπέρματος φέται μονομ. διὰ ἐλατὶν πένκη πίτυς* thus Sunt quæ ex semine tantū nascantur, vt abies, pinus, larix. The same Theodore in the first chapter of the ix. booke de historia plantarum, turneth thys worde pitys in to laricem and piceā/ makyng two sundry trose to haue but one comō name/ which differ one frō an other in diuerse properties. The same thyng doth he agayn in the next chapter vnto it which I haue reherfed here before. For where as Theophrast hath in Greke/ *δευτέρα δὲ ἡ ἐλατίνη καὶ πίτυς*. Theodore hath in Latin: secunda quæ ex abiete, larice, & picea. Beholde as he maketh here iij. cosines of ij. names/ for he turneth *ἐλατίνη* in to resinum abietinam, and *πίτυς* in to resinum ex larice and ex picea, Then when as Gaza is thus waueryng and vnconstant/ it is not to be allowed for sufficient autozite & he doth in translatyng of these ij. Greke wordes *πευκη* and *πιτυς*. Therefore I passe not/ of hys autozite and holde that pitys pinus & peuce/ is Picea in our autores of Phylick/ as in Galene/ Dioscorides/ Aetius/ and other that wrote after Galene.

*The vertues of the Pyne tre and the piche tre
out of Dioscorides.*



He bark both of & Pyne/ and Piche tre/ haue pour to bynde/ & if it be broken/ and sprinkled byō chafyng/ it is good for it/ & for sores & ar in the outermost parte of the skin. So is it also good for burned places with litarge & the fyne powder of Frankincense. The same receyued in a trete or cerat of myxtelles/ byyng sores in tēdre bodiēs to a skinne/ and it stoppeth suche as ryn to far abrode/ if it be broken and layd to with copernus. And if it be geuen in a perfume or smoke/ it casteth furth chylde and the secondes. If it be dron-

be dronken/it will stopp the belly/and maketh a man pisse well. But þ leues
of them also brokē & layd to swage inflāmatīones oꝝ hote burnynges. They
kepe/and saue also woundes frō inflāmatīones. If they be brusēd & soddē in
vinegre/they ar good agaynst the tuth ach/ if the teth be wasshed w̄ þ broth
of the whille it is very hote. If they be taken in the quantite of a dra in wa
ter/ oꝝ mede/and dronken/they ar good for thē þ ar diseased in the liuer. The
bark of στροβίλου, and the leues dronken/ar goood for þ same purposes. But it
is not very easy to know perfittly what Dioscorides meaneth by thys word
στροβίλος, whille som interpreters/ take it for a tre of a seuerall kynde by it self/
as Cornarius doth/ & other as Ruellius turneth it into the pineapel. I rede
in no olde autoꝝ þ Strobilus shuld be þ name of a tre/ but alwayes for þ nut
oꝝ appel/ oꝝ kīnel of þ appel som tyme/ except that where as my Plini correc
ted and set out by Erasimus/ after þ Hermolaus Barbarus/ Nicolaus Be
roaldus/ Guilhelms Budeus & Johānes Cesareus had dō to Plini/ what
they could do/ hath Tibulus a mā ought to rede Strobilus. And thoughe it
were Strobilus in dede in Plini/ & not Tibulus/ it were no stronger argu
ment to reſon thus. Plini maketh Strobilus a kynde of tre by it self/ & not
only a fruite/ ergo it is a tre/ then thys were. Plini maketh Cedam a seue
rall kynde of tre by it self/ therfore Ceda is a tre by it self. But it that Dios
corides writeth/ will moue a mā much moze thē that autorite of Plini/ who
se wordes ar these: ποικίλα αὐτὰ καὶ οἱ τῆς στροβίλου φλοιὸς καὶ τὰ φύλλα ποθεῖντο,
that is the bark of the Strobil and the leues make for the same/ oꝝ serue for
the same purpose. Now a pine nutt hathe no leues/ where fore it may appea
re that by the word strobilus he vnderstandeth a tre of the same kynde that
pinus is of. But thys semeth som thyng to hyndre that vnderstandyng/
that in the begynnyng of the chapter Dioscorides set furth afore/ of what
thynges he wold intrete of only mention of pinus and picea/ & not of Stro
bilus. But wheter Strobilus here betoken the nut of the pine tre/ and the
leues of it betoken the leues of the same pine tre/ where of Dioscorides had
immediatly made mention before/ it maketh no great mater/ because all
the trees there together mentioned/ ar of a lyke vertu and workyng. The
tede also that commeth of them (a tede is a fat and roseny pere of a pyne oꝝ
pich tre/ which he wen of/ serueth for torches) cut in to small peces and soddē
den with vinegre/ swageth the tuth ach/ if the broth be holden about the
tooth that acheth. A stirryng stik may be made of them fit to prepare pestles
and medicines to swage werines. Som vse to kepe the sout of them/ to ser
ue to make inke there of. The same serueth for medicines to trym the hey
res of the ey liddes/ and for the corners of the eyes/ that ar worne oꝝ freted/
and for hard ey lyddes and such as want hear and for wateryng eyes. The
fruites of pynes and pich trees which ar within þ pine nuttes/ ar called pi
tydes. They haue a byndyng pour/ and somthyng betyng. They ar good
for the coughe/ and for such disease as ar about the breste/ whether they be
takē by them selues oꝝ with hony. Moreover if the kīnelles be made clene
and then eten/ oꝝ be dronken with Maluesey & the sede of a cucumbe/ mo
ue a mā to make water/ and make dull oꝝ blunt the bytyng that is about þ
blader oꝝ kidnees. And if they be takē w̄ þ iuice of porcellayn/ they swage þ
gwaynynges of þ mouth of þ stomach. They take also away þ weyknes of þ
body

Of Pyne tre.

body & hold down the corruptio of humores. But the hole nuttes lately phis-
ked from the trees/and byuled/and soddē in Maluesey/ ar good for the old
coughe/and for a consumption/ if a man drynk euery day/ thre cyathes of the
brothe that they ar soddē in.

Out of the viij. booke of Galene of simple medicines.



The barke of the pyne tre hath a byndyng pour excedyng the o-
ther/so much & it can heal very well chafinges/ and can stop &
belly if it be dycke. It healeth by also places & ar burned. More
ouer the bark of the piche tre is lyke to the other/ but the pou-
res ar moze temperat or weyker. There is pour to ioyne/ & hele
sores in pleyes of them both: becaule they be muche moyster then the barke.
In the nutt allthoughe it be lyke these/ yet is there a stronger poure both
in the bark and also in the leues/ so that it hathe a certayn greuous bytyng
sharpnes. Furthemore & sout which is gathered of the forsayde/ is fit for the
fallyng out of the heares of the ey liddes/ & for the moyst corners of the eyes/
worn of/ which ar blered and waterynge. The frutes of the pyne and piche
tre haue a mengled pour/ that is to wet they bynde with a certayn bitter-
nes. Wherfore they ar good to help a man to spit out mater of the breste and
lunges. Galene also in hys boke of the poures of nourishmētes/ wyrteth thus
of the pyne apples. The pyne apple nutt is of a good grosse iuice/ & nourisheth
much. But it is harde of digestio. The Grecianes call it not now καυον but
σποβιλον.

Out of Symeon Sethi.



The kirmell of the pyne appel ar hote in the second degre/ and
drye in the first. They nourish plentifully/ & they ar of a grosse
iuice/ and they ar harde of digestion/ and greue the hede/ and
make good bloode. They smouth the harrishnes or sharpnes
& are in the breste. They ar good for the sores or blisters of the
bladder/ & for the sharpnes & is in the stomack and kyndes.
They ar also good for old coughes/ and moyste diseases of the lunges/ & for
them that spit out matter. They that vse the with hony and rasines/ make
them easier to be digested/ and they increase mannis sede. They ar also good
for them that ar disposed to trymble.

Of Pepper out of Dioscorides.



Men say that Pepper is a shorte tre that groweth in
Indye. It byngeth furth a fruite at the first lōge/ as
it where long coddēs which is called long Pepper.
And it hathe within it a small thyng lyke to mile or
millet/ which groweth to perfit Pepper at & lengthe.
Thys when the tyme commeth is spred abroad/ and
byngeth furth berries such as all mē know. Partely
vnrype (and therfore harrishe) which ar & white Dep-
per/ mozte fit for ey medicines/ and for preseruatiues
and triacles. But the long Pepper is excedyng bytyng and sumthyng bit-
ter/ because it is vnrype/ & it is also good for compositiones of preseruatiues
and triacles. But the blak is plesanter and moze sharp then the whyte/ and
better

better for the stomack and more spycie/ because it is rype/ and it is fitter to season with all. We must chuse the pepper that is heuiest/ and ful/ blak/ not full of wyrcles/ but freshe and without dust or chaffy filthines. There is oft found in blak pepper a thyng without nourishmēt/ lene/ empty/ and lyght/ and that they call brasma.

Out of Plini.



The trees that bear pepper in euery place/ ar like vnto our iunipers. Nowbeyt there ar som that holde that they grow only in the fronte of Caucasus the lyeth agaynūt the sonne. The sedes differ from iuniper by such litle coddges as we se in faselles. These plucked before they gape and open/ and be heten in the sonne/ make it which is called long pepper. But whē as by litle and litle they begyn to open for rypnes/ they shew whyte pepper/ which afterward hete with the sonne it is chēged with color & wyrcles. But the same ar not without theyr iniuri/ and they ar perched cinged with the intemperate wether/ and the sedes ar made emptye and voyde. Which thyng they call brechmasin/ which betokeneth in the Indiane tūg/ byngyng furth of fruite before the tyme of all the hole kynde/ it is the roughest and lyghtest/ and pale in color. The blak pepper is more plesant/ but the whyte is lighther then both the other. Ginger is not the roote of pepper as som haue iudged.

Of the ix. book of Theophrast de historia plantarum.



Pepper indede is a fruite/ and thereof ar two kyndes/ the one is rounde as the bitter fitchche called ozobus/ & it hath a coneryng and fleishe/ as the bay berries haue/ and it is somthyng in bitter redisse. The long is blak/ & hath litle sedes lyke poppy. And this is much stronger than the other. They ar both hote/ wherefore they ar good agaynst the poyson of the homlok as Frankincense is.

Out of the viij. booke of Galene of hys simple medicines.



The root of the pepper tre in vertu is much lyke to costus. The fruite that was but growyng of late/ is the long pepper/ wherefore it is moyster then it that is rype. And this is a token of hys moysture: When it is layde by/ it will be shortly full of holes/ and doth not byte by & by/ but beginneth a litle after/ but it dureth a litle more. But the fruite that is as it were an vnrype grape/ is the whit pepper/ sharper in dede then the blak. Bothe they do vehemently dye and heate.

Hytherto haue I brought it that the old wyrters haue writtē of pepper/ who/ as a man may esely gather of theyr wyrtynge/ had only by hearsay it that they wrote/ concernyng the description & maner of growyng of peper. Wherefore because ther ar many thynges found out of late yeaues by the saylyng of the Portugalles/ and diuerse other aduenturus traualers in far cuntres/ and specially diuerse kyndes of fruites and trees which were neuer perfitly knowen before: I will byng in what the later wyrters haue found out/ concernyng pepper which was not knowen before.

Of Pepper out of Dioscorides.

*Out of the Lewes Bartomanni. fift boke of the
thynges that he saw in Inde.*



Here groweth pepper in þe felde þe lyeth about Calecut. Som husband men gather pepper euen within the city. The stalk of the pepper bushe is very weyke/ as a binde is/ without a prop it can not stand alone. And it is not vnlyke Puy/ for it crepeth euer hygher & hygher/ & emhazeth all þe is in the way/ & byndeth it about. The forsayde tre nay rather bushe oz shrub/ spreadeth it selfe abrode in to many branches/ which ar about two oz thre handbredthes long/ oz (as som expound palmum) ij. oz iij. spannes long. The leues resemble the leues of a citron tre/ but these ar thicker and fatter with small beynes rynnynge vpon the bak syde. Out of euery outtermoste yong twygge hang out six clusters/ not bigger then a palm that is iij. fingers/ lyke vnto grapes/ but thicker together. They haue the same color þe vnyppe grapes haue. They gather the in October and Nouembre/ as yet turnyng to a grene color/ and they lay them vpon mattes agaynst the sonne to be ry-ped and dyed there. And within thre dayes they get thys color that ye se them haue. The same leues wytyng of the noble Pland Taprabona/ sayeth that there groweth very great plenty of a bigger kynde of pepper. He sayeth that the same pepper thowge it be greater then it that cometh hyther/ yet that it is empti/ lyght/ and whyte and very bytyng. And he wyrteth that the tre that bereth thys pepper/ hath a greater bole and thycher/ and fatter leues then the pepper trees þe grow in Calecut. Hytherto Lewes. Diuerse that haue bene in Inde/ hold þe þe long peper groweth not vpon the same tre that the other peper groweth/ but vpon other trees in lōg tagges lyke them that in wynter hang vpon walnut trees. Mattheolus one of the moste famos wyrters of simples in all Italy in these our dayes/ wyrteth thus of pepper: I haue sene at Naples a peper bushe/ agreyng well w the descriptio of the Portugalles/ because it had a bole oz body/ after the maner of a binde/ and after the maner of the sharpe Clematis. But I did se also an other litle tre byngyng furth pepper in clusters in Uenis/ which did be-ry playnly resemble the comō ribes bushe. Thys groweth grene in þe gardin of Hapheus the noble Physicane/ where as many other herbes & trees worthy to be knowen ar. Wherefor it is no wonder/ if autores wyrted diuersely of the history of pepper.

Of the vertues of Pepper out of Dioscorides.



The vertue of all peppers in commun/ is to heat/ to moue a mā to māke water/ to digest/ to draw to/ to driue away by resolution/ and to scour away those thynges þe darken the eyesight. It is also fit for to be taken agaynst the shakynge of agues/ which com agayn by course at certayn tymes/ whether it be drōken oz the body be therewith anoynted. It helpeth them that ar bitten of venomous bestes. It byngeth furth also the byrthe. It is good for the coughe and for all diseases about the breste/ whether it be licked in oz be receyued in drynk. It is lykewyse good for þe squynsey if it be layd to with hony. If it be drōken with the tendre leues of the bay tre it dryueth away gnawynge/ and quite dissolueth it. If it be chowed with

with rafines it will draw down thynne flemme out of the hede. It stancheth ache/ and it is much vbled in helthe/ it maketh an appetyte. And if it be men-
ged with sauces it helpeth digestion. If it be menged with pitch/ it dryueth
away by resolutiō wēnes. With nitre or naturall salpeter it scoureth away
morphe wēs and such lyke foulnes in the skin. It is burned in a new erthen
pot/ set vpon the coles/ and is stered as lentilles ar.

Out of Symeon Sethi.



Pepper is hote and drye in the thyrde degre. The nature of it is
to cut in sunder grosse and toughe humores/ and to breke and
dryue away wynde/ and to waste by the moysture of h̄ brest/
lunges/ belly/ and stomack. But it is euell for the kydnees.
There ar som that hold h̄ pepper is hote and drye in the fourth
degre. By these wordes of Symeon/ and by the autozite of Theophrast/ Dios-
coridis/ Galene and Pliny/ is the old erroz playnly reproued of diuerse En-
glishe men and of many weomē/ that stilly haue holden that pepper is hote
in the mouth and cold in operatiō. Galene teacheth that hole pepper heteth
not so muche as brokē and poudered peper dothe. Hys wordes ar these: There
ar none of those thynges which ar manifestly knowen to be hote/ which
appere to be hote vnto vs befoze the be brokē in to small partes. For though
a man lay hole pepper vnto hys skin/ yet shall he fele no heat of it. Nomore
shall a man fele any heat/ though he taste vpon it wyth hys tong or swal-
low it ouer/ or vse it any other wayes hole/ and vnbeten/ and sifted. But if h̄
pouder of it be layde vnto the skin/ it will heat/ and specially if the skin be rub-
bed hard therwith. And the pouder will heat quickly both the tong and the
stomacke. Wherefoze when a man wold haue pepper to heat much and spe-
dely/ he must bete it in to small pouder after the learnyng of Galene. But if
he wold haue it to heat but litle and slowly/ the let hym vse it hole/ or litle bro-
ken. And allthoughe pepper be good for h̄ shakynge of angue/ yet for all that
it is very ieperdus to take ether peper or any such hote medicine befoze the
body if the pacient be wel prepared and purged/ and the mater of the di-
seale be made rypp. For if suche remedies be takē befoze the dew tyme/ that
is befoze the state or chese rage of the diseale/ a single ague will turn in to a
double/ or ellis at the leste the siknes will be much worse to heale as Galene
writeth of the quartayn ague in hys booke ad glauconem.

Of the fistick nut.



Pistacia named so both of the Grecianes and La-
tines/ ar named of the potecaries and barbarus wy-
ters fistici. I haue sene them in Bononi growyng
vpo theyr tre which was but short. The leues ar
nothyng lyke vnto the lentisk leues as Matthiolus
wryteth/ sayyng h̄ they grow in such order as they
do/ for they differ both in fashon and form/ and also
in greatnes and coloꝝ. The fistik lese that I saw and
mesured/ is thyrle as brode as h̄ lētisk lese and
broder/

Q

and

Of the fistick nut.

Pistacea.



and it is but twoyle as long & about a grane longer. The figure of þ fistick tre is almost rounde: þ figure of the lentisk lefe is such/ that in that parte that is next vnto þ footstalk/ is very small and wareth greater and greater vnto the myd lefe/ & frō thence it groweth euer lesse and lesse vntill it com vnto a poynt all moſte sharpe. The coloz of the lentisk is also grene/ when as the coloz of the fistik is nothyng so grene/ but yelow with litle rede spottes in them. In thys lyknes & bignes haue I ſene the lētisk oz maſtik tre and the fiſtik tre in Bonony/ where as I learned the knowledge of herbes & practis of phyſik of my maſter Lucas Sinus/ the reder of Dioſcorides there of whome Maſthiolus in hys commentaries vpon Dioſcorides oſtymes maketh honorable mention. It may chance that Maſthiolus hath ſene the leues of the forſayde trees of greater oz lesse bygnes and of other faſhion & coloz then they were of that I ſaw in Bonony/ where of I haue certayn at thys day to ſhewe/ well kept in a booke at þ left

theſe ſeuentene yeares/ if any man ſhulde dout of my truth in the reherſall of theſe maters. The fiſtik nut at the leaſt hath two notable couerynges/ one that is without all the other as a wallnut oz an almond hath/ another harde and toughe and in coloz whyte/ within the which is a grene kinnell/ full of oyle.

The vertues of fiſtickes out of Dioſcorides.

The fiſtic nuttes ar good for the ſtomack. They ar alſo a good remedy agaynſt the bytynges of creppyng beaſtes/ wheter they be eaten/ oz whether they be broken and dronken in wyne.

Out of Pliny.

The fiſtickes haue the ſame profittes and workyng that the pineapple kinnelles haue/ and beſyde that they ar profitable whether they be eaten oz dronken agaynſt the bytynges of ſerpentes.

Out of Galene de alimentorum facultatibus.

Galene

alene in the second booke *De alimentorum facultatibus* writeth that fistickes nourish but a litle/and y they ar good to streyngthen y liuer and to scouraway the humores that ar stopped in the canales of it. The same Galene writeth of them thus in hys bookes of simple medicine. The fruite of the fistic tre is of a finer substance or complexion/ and it hath a litle bitternes and a good smell/ & therfore it scoureth away the stoppyng of the lyuer chesely/ and also of the breste and lunges.

Out of Symeon Sethi.

istickes as Symeon sayeth (after y translation of Lilius Gregorius) nourish litle/and ar hote & dry in the second degre. They ar good for the lyuer/ and sumtyme they stopp and sumtyme they driue away/ because they haue iuices of ij. sortes/ where of the one is somthyng byndyng/ and the other somthyng bitter/ and of a spicie smell. Galene writeth y they nether greatly help nor hurt the stomack. But the later writers hold/ that they ar good for the stomack. They help them y ar bitten of venimous bestes. They make the blood fyne/ and they make thynne grosse and thoughe humores. The oyle of fistickes is good for the breste/ kydnees/ and lunges.

Out of Serapio and other Arabians.

he oyle of fistickes/ is good agaynst all venemus bytynges/ for y ach of the lyuer/ which cometh of moysture. It is hote & drye/ and of a greater heat the walnut and hase nut be of. Auerroes wyrteth y fistickes ar temperatly dry and hote/ and y they comfort the stomack and lyuer of theyr hole substance/ & y they ar of y nombre of these medicines y haue many and grete vertues to help y all. Rases also an Arabiane sayeth that fistikes beyng hote/ help a woman to hyr syknes.

Of the pease.

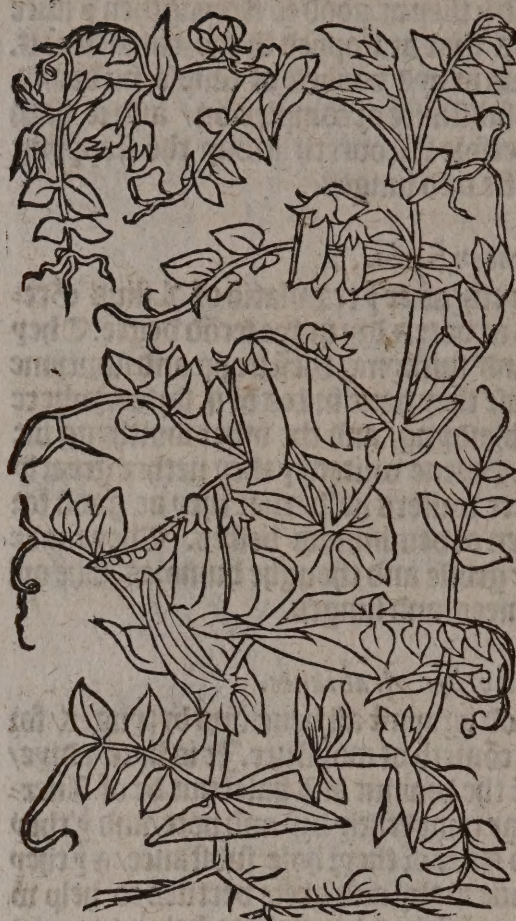
s Dioscorides describeth not y fabam/ where of he maketh mention and sheweth the vertues/ so he nether describeth ne- ther maketh any mention of the pisi. Wherefore it is as litle meruel that men haue erred in the pise as well as in the faba. Sum herbaries of Germany hold that cicer anetinum is the pisum of the latines led by thys reson. Cicer is called in Greke Crebinthos and y pisum of the Latines is called in som places of Duch- lād erweisen/ so that they gather that/ that the Duch erweisen cam of the Greke worde *ερεβινθος*. Other gather euē by such an other reson y y Duche erbs/ which is called in English a pease is the eruium of y Latines/ & orobus of the Grecians/ because erbs semeth to come ether of eruiū or orobus/ by reson of y lyknes of y wordes betwene one & an other. But all these gessin- ges ar but vayne and openly agaynst the truth/ as God willyng I shall pro- ue her after. But before I take that mater in hand/ I thynk it best to serche out what old writers haue writen of theyr pisis.

Theophrast in the seventh book of the histori of plantes/ and in y thyrde chapter wyrteth that pisum cicercula and cicera/ and such other haue lon- ger leues then the faba. The same writeth that pisum/ ochros and lathyros

¶ ij haue

Of the fistick nut.

Pisum.



haue a stalck y falleth byd the ground. Theophrastus also in y fourth booke of the causes of plantes writeth thus of peasen. Pisum is most frayl of all other/ for it is moſte ſubiect vnto mil due/ becauſe it hath many leues/ becauſe it groweth by the grounde/ large and muſche rymyng abrode. For it will fill y hole place/allthough one ſede be ſet a grete way from an other. And the ſame is much in danger of colde and freſyng/becauſe it hath a weyk roote. Pliny wrytyng of other pulſes/ ſpeaketh thus of Piſo in the xij. chapter of the xviij.booke. The piſum ought to be ſowe in places lying againſt the ſonne/becauſe of all other/ it can leſte abyde colde. And therfore in Ita- li/ and in a roughe ayer/ they ſow it not but in the ſpyng tyme/ in an eaſy and louſe grounde. There is cicercula a kynd of litle ciches which is not euen/ and full of corners as y piſum is. The coddies of the ciches ar rounde/ other pulſes coddies ar long and brode/after the figure of y ſede. The piſum hath coddies after the faſ-

ſhon of a rool that the grounde is playned with all.

Here be all the places that I can fynde at thys tyme in the old wryters/ which declare any thyng the forme oz faſhon of piſi. But firſt before I byng in what is my iudgement of the piſi/ I thynck it mete to conſule the errores which ar committed in thys pulſe piſo. Firſt that they erre ſowly/ that hold that Cicer arietinum in Dioſcorides is our comon peaſe/ and the piſon of the Grekes/becauſe the Duches erweyſen is lyke in ſound to ere- binthus/and they that hold that peaſe called in ſom place of Duchelande erbs/ is the eruum of the Latines oz ozobus of the Grecianes/becauſe theſe wordes ozobus and eruum ar lyke vnto the Duch worde erbs. It may be eaſely proued by that it ſoloweth not/ becauſe a Duch worde ſoundeth lyke a greke oz Latin worde/that therfore it that the Duch worde betokeneth/that y latine and Greke wordes betokeneth the ſame. For if that were a good maner of argument/ then carabus/ which ſoundeth lyke ein krab/ ſhould not be a lobſter oz eyn mer kreuet/ but a krab/ and vulpes which ſoundeth lyke vnto ein wolf/ ſhuld not be a fore/ but a wolf/ where vnto it hath a lyker ſoude and name. Cunila ſhuld not be ſaueray/ but tyme/ for the byghe Duch call tyme quendell. Puligium ſhuld not be pennyriall/ but po- lium/becauſe the Duch call pulegium poley.

Now

Now may ye se how skender the argument is which is fethched out of the lyknes of wordes in diuerse tonges/except y descriptions and properties do agre also therwith. But y the descriptio and properties of pisi do not agre with Probis and Erebinthus/ I shall easely proue it/ by the autorites of the autores aboue reherfed/and with other besyde them. Erebinthus/as Theophrast writeth falleth not vpon the grounde but groweth a syde. But the pease falleth vpon the ground/therefor erebinthus ca not be pisum. The pisum hath long leues/but Erebinthus hath none/suche. Therfor Erebinthus can not be pisum.

Galene writeth de Cicere Arietino/ and de piso as of ij. distinct and diuerse pulses/ Pliny also in one chapter diuideth cicera fro pisis/ therfore erebinthus which is called in latin cicer is not pisum.

Theophrast maketh orobum to grow sydynges. But all our kyndes of peasen ar επιγειοκαυλα, that is theyr stalkes grow by the grounde/and Galē writeth y all the kyndes of orobus/sauyng the whyte ar playn bitter and taketh not all bitterness away from it vtterly/but maketh it gentler then the other as Theophrast doth also. But all our kyndes of peasen & all y kyndes of erweysen oz erbsen in Duche/ar playne swete/wout all bitterness. Therfore there can none of our pease nether of the Duche erbsen be any kynde of orobus/ sauyng the whyte/and y (as it is proued before) can not be orobus as one that wrote vpon the Georgikes of Virgil dyd lately teache.

That the moste part of our comō peasen can not be pisum of the old writers/it dothe appere by bothe y descriptions of Theophrast and Plini. For Theophrast maketh hys pease with a long lese/ & Plini giueth corners vnto hys pease. Then when as the comon whyte pease is altogether rounde and wout corners/and the leues of y moste parte of our comon peasen ar roude/ the comon white peason and other lyke vnto them in form and fasshon can not be pisa of the old writers.

The comon gray pease with the long leues/which is not round/ but cornered/is ether the pisum of the old writers/ oz ellis I know it not all.

The vertues of peasen out of Galene.



Rasen of theyr hole substance haue a certayn lyknes with fabis (which ar called of the moste parte of learned men and taken for our beanes) and ar after the same maner takē in that fabe ar. But they differ in these two poyntes/ fro fabis both in that they ar not so wyndy/and that they haue not suche a scowyrng nature/ & therfore go slowlier down thow y belly.

Galene in that place where as he writeth of fabis/sayeth y all thynges which ar fayed want the wyndenes that they had before/but y they ar harder of digestion.

Then the perched oz burstled peasen which ar called in Northumberlād carlines by Galenis ruel/ar not so wyndye as otherwaies dressed/ & ar harder to be digested/allthough they noy not so muche with theyr wyndenes.

The physicioness of Salern wyte thus of peasen in theyr booke whiche they wrote vnto the kyng of Englande.

Sunt inflatina cum pellibus atq; nocua.

Pellibus ablatis sunt bona pisa satis.

¶ iij

¶ That

Of the pease.

That is peasen with theyr skynnes ar wyndy and noysum/ but when as þe skynnes ar take away: they ar good inoughe. Thus do they say. But for all they sayng/ I will aduise all them that haue ether wyndy stomackes/ or miltes/ þe they vse not much pease at any tyme/ howsoeuer they be dressed/ except there be ether anis sede/ or cumin/ or mynte/ or som other sede or herb of lyke propertie put thereto. Wherefore I must nedes commende the honest and lerned Physicianes who of olde tyme haue taught our cookes to put the pouder of mynte in to pease potage/ for that taketh away for the moste parte the wyndines of the pease/ which might els hurt all men disposed vnto any wyndines ether in the milt or stomack. The cause why I do commend them is/ because they haue don bothe accordyng vnto reason and to the learnyng of Galene who wrytyng of peasen/ and other wyndy meates/ sayeth þe whatsoeuer wyndines is in any kynde of meat/ the same may be amended by such herbes as ar hote and make subtile and fyne.

Of pitiusa or pyne spourge out of Dioscorides.



Pitiusa is iudged to differ in spicie or kynde from the cypresse spourge/ called in latin cyparissias. Wherefor it is numbred amongest þe kyndes of tithimales. Pitiusa (which I name pyne spourge) byngeth furth a stalk longer the a cubit/ haupng many knees or ioyntes. The leues ar sharp & small lyke vnto the leues of a pyne tre. The floures ar small/ in coloz purple/ the sede is brode as a lentil is. The roote is whyte/ thyeck/ and full of iuice. Thys same is found in som places a great bushe. Hytherto Dioscorides.

Thys pitiusa is called of the comon Herbaries and apothecaries esula maior/ but how þe it is called in Englishe/ I can not tell/ allthoug it be found in many places of Englād. But lesse it shuld be without a name/ I call it pyne spourge after the Greke name and lyknes of the leues of it vnto the leues of a pyne tre. It may also be called lynespourge/ of the lyknes þe it hath with linaria. The comon herbaries hold that it is hard to discern esulam from linaria/ and therfore they haue made a verse whereby a man may learn to discern the one from the other/ but the verse is thys:

Esula lactescit, linaria lac dare nescit.

Pinespourge hathe much milck/ which linari lacketh in hyr lese.

But because linari is also lyke the Cypresse spourge (which is much lesse then thys is) it wer best for the auoydyng of confuson continually to call pitiusam pyne spourge.

The great kynde that Dioscorides maketh mention of/ haue I sene in diuerse places of Germany/ first a litle benethe Colen/ by þe Rhene syde/ and after ward/ belyde Wormes in high Germany. I haue sene it diuerse tymes as hyghe as a man/ and somtyme much lōger. Thys herbe may be called in English spourge gyāt/ or merrish or water spourges/ because it groweth only in merrish and watery groundes.

The vertue of pitiusa out of Dioscorides.



Two drammes of pitiusas rote with mede purgeth/ & so doth a dram of the sede/ & so doth a spounfull of the sap made in pilles with flour. Thre drammes of the leues/ may be taken for a purgation.

Of

Plantago maior,



Plantago minor,



94

Plantago II. minor.



Plantago aquatica.



Of plantayn or weybrede.



Here ar two kyndes of plantayn or waybiede the lesse and the greater. The lesse hath narrower leues/lesse and smother/softer and thynner. It hath litle stalkes bowyng to the grounde/ full of corners and pale yelowishe floures. The sede is in the top of the stalkes. The greater is larger with brode leues lyke vnto a bete. The stalk in thys kynde is full of corners/ somthyng redish of a cubit hyght/ set about with small sede from the myddes vnto the top. The

rootes ar tender roughe/ white/ and of the thiknes of a finger. It groweth in myri places in hedges and in moyst places/ and the greater is the better. Hyther to Dioscorides.

Besyde these two kyndes there ar diuerse mo besyde which may all well be conteyned vnder these/ sauynge it that groweth by y see syde only/ which semeth to be a seuerall kynde from all the rest. The greatest kynde is called in the South parte of England plantayn or grete plantayn/ & in the North countre waybiede or grete weybiede. The lesse kynde is called sharp waybred or sharp plantayn/ and in many places rybgrasse. The Duches call the great plantayn bryd wegerich/ and the lesse Spitzwegerich.

The vertues of bothe the Plantaynes or waybreds
out of Dioscorides.



The leues of plantayn/ haue a drying pour and byndyng together. wherfore if they be layd to/ they ar good for all perillous sores and hard to heale/ and suche as draw towarde the common lepre/ and for such as ar flowyng or rynnnyng and full of foul mater. They stopp also the burstyng out of blood/ carbuncles/ frettyng sores/ crepyng sores/ ryght blaynes/ or ploukes/ & they couer with a skin olde sores & vneuen/ and sores all moste vncurable/ & they heal by corners/ and hollow sores. They heal also the bytyng of a dog/ and burned places/ and inflammationes or burnynges/ and the inflammationes or apostemes behind the eares and swellynge/ hauyng blaynes in them after the colour of biede. They ar good to be layd to hard swellynge or wennes and wateryng of the eyes/ with a soze disposed to fistelles/ with salt. But the herbe if it be eaten as a wurt in meate/ with salt/ and vinegre/ it is good for the bloody flir and the other flir without bloode. It is also geue sodden in the stede of betes/ with pentules. It is also geuen to them that haue the dropsy which hath the name of whyte keme/ after the vse of dry thynges/ so that the herbe sodden may be taken in the myddes. It is also good to be geuen to them that haue the fallyng siknes/ and to them that ar short wynded. The iuice of the leues scoureth sores that ar in the mouthe/ if it be oft wasshed therewith. With Cimolia and whyte lead or cerusse/ it healeth the inflammation called saynt Antonies fyre. The same is poured in to the eares for the ach of them/ and for the eysoze/ it is poured in to y ey/ and it is menged with ey salues. It is dronken of them with profit/ that haue bloody gournes/ and of them that cast out blood. It is good to be poured in vnder agaynst the bloody flir. It is also good to be dronken agaynst the ptisik. It is also good to be layd to agaynst the stranglyng of the mother in woll/ and

and so is it good for a waterish or to moist mother. The sede also drunken with wyne stoppeth the belly and the spitting of bloode. The roote sodden stancheth the tuthe ach/ if they be washed there with/ and it chowed in the mouth. The roote and leues ar good against the sores or blisters that ar in the bladder and kyndnes/ so that they be taken with swete wyne. Som say that thre rootes with thre ciates of wyne with lyke portion of water will help a tertian/ & the four rootes help a quartyn. There ar also som y use the roote hanged in a band/ to dryue away wenues and hard swellinges.

Out of Galene in the vij. book of simple medicines.

Plantayn is of a menged complexion or temperature / for it hath a certayn colde waterishe thynge/ and also a certayn byndyng tartish thynge/ the which is erly dry and colde. And therfore it coleteth and dryeth/ & is in bothe in the second degre from the myddes. But such medicines as cool & bynde/ ar good for sores that ar hard to be healed/ for issues & in flowynges and rotten humores/ & so ar they good for the bloody flux. The roote and sede ar not so cold as the leues ar/ but dryer. Aetius confirmeth it that Galene and Dioscorides haue writte/ and sayeth also thus: The sede is of mooste subtil or fyne partes/ but the rootes ar of grosser partes. And the leues dyed/ get vnto them the pour of subtiler partes/ but not so cold as they had before.

When as these be the true vertues & properties of the kyndes of plantayn/ it is a folish sayng of som vnlearned persones / which hold stiffly that plantayn draweth humores out of sores: when as the properties of it is rather to dryue bak humores/ and to dry by them/ that ar flowen to the hurt places/ then to draw any vnto the place. For al such medicines as shal draw/ must haue an hote or warm propertie/ and not a colde and dry/ as all the kyndes of plantayn haue.

Of the Playn tre.



Althoughe Dioscorides writeth of the vertues of Playn tre/ yet he describeth it not. Wherefore very mane in England and Germany haue erred in takyng of diuerse trees for the Playn tre / where of nono of them all/ was the ryght Playn tre in dede. Sum take y lynd tre (which I v many other take for the ryght tilia) for Platano: because it shutteth furth long branches/ & bowghes/ and is able to couer a grete numbze of men vnder it. Sum take a tre which semeth to me/ to be a kinde of acer/ to be Platanum. And that tre is called in Duch Ahorn. That the lynd can not be Platanus/ it may be gathered by diuerse places of Dioscorides/ where as he maketh certayn well knowen herbes lyke to Platano. Dioscorides in the fourth booke and 145. chapter / writeth of ricinus/ which we call now in England palma Christi, sayeth that it hath leues/ like vnto a Playn tre/ but greter/ smother and blacker. But the lynd tre hath leues lyke an asp tre / or to som Juy leues that haue no indentyng or cuttyng/ & nothing lyke vnto the leues of palma Christi, which ar cut out after the maner of a mannis hande. Pliny also in the xvi.

book

Of the Playn tre.

Platanus.



book and ccciii. chapter / writeth that the fyg tre / playn tre / & bynde / haue greatest leues of all other / therfore seyng that the leues of the lynde tre ar but small in comparyson of these now rehersed and of many other / it can not be the ryght Platanus oz Playn tre. They that hold that the Ahorn tre (which I reken to be only a kynde of acer) is Platanus / grant that it groweth in þe hyghest mountaynes that ar som thyng moyste / amongst the ashe trees. But Theophrastus maketh the Playn tre to grow in merrish groudes with willowes & by welles and water sydes. And the same writeth thus of the Playn trees naturall place very clearly in the thyrde booke of the Hystory of Plantes / & in the seuenth chapter. Som trees grow easely & increaseth with spede / as they that arysle by by ryuers oz waters / as the elm tre / the Playn tre / the water asp / and the wylow tre. Therfore the Platanus and the ahorn tre agre nothyng in theyr naturall place of growing.

Both Plini and Theophraste write

also that Platanus groweth not naturally in Italy. And Plini writeth that the Playn tre was fetched out of a strange worlde / only for the shadowis sake. It is lyke if ahorn had bene Platanus / and the Italianes had knowen that it had growen so nere hand them / in Germany / (as it is very like / they beyng so much & so oft in Germany / dyd know what grew there /) they wold neuer haue sent in to a strange wald to fetch them / seyng they myght haue had it so nere home. They also that describe the ahorn tre / make it not to haue any such shaddowing boughes and branches as Plini and Theophrast write that the Playn tre hath.

For these and diuerse other lyke causes / I reken that the tre called in Duche Ahorn oz wild allhen / can not be Platanus. I haue sene the leues of that Platanus that groweth in Italy / and two very pong trees in England which were called there Playn trees. Whose leues in all poyntes were lyke vnto the leues of the Italian Playn tre. And it is doutles that these two trees were ether brought out of Italy / oz of som farr countre beyond Italy / where vnto the freres / monkes and chanones went a pylgrimage.

The vertues of the Playn tre.



He pong leues of the Playn tre / sodden in wyne / ar good to be layd vnto the eyes to stopp the rynnyng and waterynge of them. They ar also

Of the herbe called Poliam out of Dioscorides.

96

also good for swellinges/ and inflammationes. The bark sodden in vine-
gee/ is good for the tooth ach/ if the teth be wasshed therewith. The yong
knoppes drunken in wyne/ heal the y bytyng of serpentis. If they be bro-
ken and menged with grese/ and there of be made an oyntment/ heal it that
is burnt of fyre. The hoynes that cleueth vnto the leues/ is perillous both for
the eyes and eares also.

for the tooth
ache.

Of the herbe called Polium out of Dioscorides.

Polium.



Her ar two kyndes
of Polium / the one
of the mountaynes
which is named teu-
crion/ and thys is it
that is comonly vsed.

It is a bushlyng small/ whyte/ and
a spanne long/ full of sede. It hath
in the topp a litle hede lyke a cluster
of berries/ but that litle and lyke an
hoy hear. And it hath a strong or
greuous smell ioyned w a certayn
pleasantnes. The other kynde is
more bushy / and not of so strong a
smell/ and weyker in workyng. Hy-
ther to Dioscorides.

The first and nobler kinde haue
I sene growyng in the mount Ap-
penin / but neuer in England a
brode. Therefore I know no Eng-
lish name of it/ but it may be well
called after the Greke and Latine
name Poly. The second kynde dyd
I se (except I be deceyued) a litle
from the citi of Cour in the land of
Rhetia/ but it grow not so streyght
vp/ as it that Matthiolus painteth.
Pliny geueth vnadvisedly those pro-
perties vnto Polio that belong to

tripolio. Therfore all studentes had nede to rede hym warely / as bothe
here and in many other places/ lest he gyue them full cause of error. Here is
the reder to be warned that where as it is in y translation of Cornarius pal-
mi altitudine, it is in y Greke *αὐτὰ πάλμιον*/ which Greke worde betokeneth not
the length of four fyngers/ as palmus doth/ but a spanne/ which conteyneth
in it ix. ynches or xij. fingers. Thys thought I necessary to warn the reder
of/ lest he leauyng vnto the autozite of Cornarius/ shuld thynk that Poly
shuld be no hygher then iij. ynches or four fyngres long/ as palmus moste co-
monly in all good autozes that I haue red dothe signify/ sayyng in a place
or ij. of Pliny/ which seme to agre with the iudgement of Cornarius.

Rede Agri-
colam de
ponderi-
bus & me-
suris.

The

Of the herbe called Polygala or milk lentill.

The vertues of Poly out of Dioscorides.

He broth of the herbe dronken/ healeth the styngyng of serpentes/ them that haue the dropsey and the iaundes/ and also them that are greued in the milt/ so that it be vsed with vinegre. It vereth the stomack/ and ingendzeth the hedach. It looseth the belly/ and byngeth down floures. If it be strowed vpon the grounde/ or if it be burned/ and made to smooke/ it dryueth away serpentes. If it be layd to emplaster wyse/ it byndeth woundes together. Poly by the reson of hys bitternes/ as Galene writeth/ & because he is metely sharp/ delyuereth all inwarde partes from stoppyng. When as it is grene as the same Galene writeth/ it iopneth together great woundes/ & specially the busshye kynde. When as it is dreyed/ it will heale old sores very hard to be healed. But the lesse kynde is for þ purpose more effectiuus or stronger in workyng. The lesse Poly/ which we vse in preseruatiues and triacles/ is sharper and bitterer then the greter is. So that it dryeth in the thyrde degre/ and heateth fully out in the second degre.

Of the herbe called Polygala or milk lentill.

Polygala/ sayeth Dioscorides/ is a bushling/ a span long/ and hath leues after the fasshon of lentill leues/ with a taste somthyng byndyng & tarte. Dioscorides writeth no more of Polygala. The herbe þ I take for Polygala/ is a very short herbe/ and it groweth in woddes and in wilde places/ and in hedgys besyde woddes/ and in laynes: the flour is in som places purple/ and in other places almost white. Althoughe I haue sene thys herbe oft in Englād/ yet could I neuer heare of any man the name of it. It may be called vntill we fynde a better name/ milke lentill/ because it hath leues lyke lentilles/ and the propertie to make muche milk.

The vertues of Polygala.

Dioscorides reherfeth no other vertue of Polygala/ sauynge that it maketh much milke. And Galene writeth not muche more of it. For he wyrteth only thys of it. Polygala on leues are a litle byndyng. They seme to make milk/ if it were dronken. Therfore hete and moysture must bere the chese ruel in it. Paule hath nothyng of thys herbe but it that Dioscorides and Galene wrote before hym. Nether fynde I any more of it in Pliny/ then is wyrtten in Dioscorides.

*Of knot gras or swyne gras, and of the medow schauigras,
out of Dioscorides.*



Dioscorides maketh ij. kyndes of Polygonum. The one he calleth the male/ and the other he calleth the female. Polygonum the male (sayeth he) is an herbe that hath tedre branches and soft set about with litle knees or knoppes about the ioyntes/ and they kreye vpon the ground like gras. The leues are like rue/ but they are longer & softer. It hath sede besyde euery lese/ wherof it is called the male. The flour is whyte
or pur-

Polygonum I.

Polygonum II.



or purple. Polygonum the female is a litle bushling or bushy herbe / hauyng but one stalk / tendre and lyke vnto a rede / and it hath many knoppy ioyntes called of som men knees / one beyng allwayes stopped into an other / after the maner of a trumpet. And it hath certayn thynges about the ioyntes / goyng round about / lyke vnto the leues of a wyne tre. The root is nothyng worth. It groweth in watery places.

The former kynde is named in Greke πολυγονον αρερι, in Latin Poligonū mas or sanguinalis, in Dutch wægbræt, in English knotgrasß or Swynegrasse.

The female is called in Greke Πολυγονον θηλυ / in Latin Poligonū fœmina / in English litle shaue grasse or medow shauegrasse / because it groweth much in moyst and merrish medowes.

The vertues of knot grasse out of Dioscorides.

The iuice of knotgrasse / if it be dronken / hath a byndyng and a coo-
lyng propertie. It is good for them that spit blood / and for the flux
and for such as choler bursteth out of both aboue and beneth. It is
good for the strangurian / for it doth manifestly byrnyng furth water. It is
good to be dronken with wyne / agaynst the byrnyng of venemus bestes. It
is also good to be taken agaynst the fittes of agues an hour before theyr cō-
myng. If it be layd to it well / stopp the illhues of women. It is good to be
R put

Of the herbe called Polygonatum or scala celi.

put in agaynst the rynnynge & mattery eares. It is excellently good agaynst the sores of the priuites/ if it be sodden with wyne and hony. The leues are good to be layde to for the burnynge of the stomack for castynge out of blood/ for crepyng sores/ for hote inflammationes called saynt Antonies fyre / or of som other the wilde fyre/ for impostemes and swellynge and grene woundes. The femall which I call medow shauegrasse/ hath a byndyng poure & coolynge/ and it is good for all that the other kynde is good for/ but it is in all poyntes weyker. Galene besyde these properties/ that Dioscorides geneth vnto Polygonum/ assygneth also these þe folow here after. As knotgrasse hath a certayn byndyng/ so doth a waterish coldnes ber the chese ruel in it. So that it is in þe second degre colde/ or allmoste in the begynnyng of the thyrde degre. It is good to make a repercussive or backdryuyng medicine of it/ to dryue bak agayn such humores as flow vnto any place.

Of the herbe called Polygonatum or scala celi.

Polygonaton.

Polygonatum angustifolium.



Polygonaton groweth in hylles or mountaynes. It is a bushe more then a cubit hyghe/ it hath leues lyke a bay tre/ but broder and smother/ which in taste hath a certayn thyng lyke a quince/ or pomgranat. For they send furth a certayn byndyng. There are whyte floures about the out sprynges of euery lefe/ mo in

mo in nombre then the leues ar/ if ye begin to tell from the roote. It hath a whyte roote/soft/long full of knees oz oyntes/coughe (as som translate thys worde *δακτυλ*) oz thyk well compact together/(as other turn the same worde) and it hath a greuous smell/it is about an ynche thick.

Thys herbe is well known bothe in England/and in Germany. It is called in English *scala celi*. The Duch men call it *weisz wurtz*/ the herbaries calle it *figillum Salomonis*. It were better to call it by an English name taken out of Duch (from whence our English sprang first) whyte wurt then *scala celi*/ for so shall men lern better to know it/and to remembre the name of it.

The properties of *Polygonatum* or Whyte Wurt.

It is very good for woundes and to scour away spottes and freckles/out of ones face. Som vse to make ashes of the root of thys herbe and to make ley of it/for to scour away freckles out of the face.

Of Asp, and kyndes of Popler.

populus I.

Populus II.



Dioscorides maketh but two kyndes of *Populus* / that is the whyte and the blak. But Theophrast/and Pliny/make thre kyndes/ Dioscorides and Theophrast call *populum nigram* *αίγρον*, and *populum albam* *λευκήν*. But in Theophrast is ther yet an other

R ij kynde

Of Asp, and kyndes of Popler.

kynde called in Greke κερκίς of hym. But why that it hath that name/ I can not perfittly perceyue/ κερκίς is as much to say in Latin as Radius/ which betokeneth in our speche a beam/ a spoke in a whele/ the lesse bone in a mannis arm and a weuers instrument named a shittel. But I se no cause that κερκίς the thyrde popler/ shuld haue hys name of any of these. But if that ther had bene in the stede of κερκίς κερκην or κερκίς, (which word it is possible that it hath ones bene in the text of Theophrast/ and afterward changed by som wyter into κερκίς) it were easye to tell/ of what properti it were called κερκην. For κερκην in Greke is as much to say in Englishe/ a spytefull noyse and κερκίς in Greke is/ sound agayn. Therfore/ if κερκίς worde had bene κερκίς to κερκίς thyrde kinde of popler shuld haue had the name of soundyng or of makyng of a noysum noyse. Whiche propertie Pliny in diuerse places geueth vnto the popler tre/ and we se that in κερκίς wode popler/ that it hath leues euer trymbling and mouyng/ & is in but a small wynde crackyng. Theodoze Gaza the translator of Theophrast/ out of Greke in to Latin/ turneth κερκίς in to populum alpinum, that is an asp or popler of the mountaynes/ called the alpes. Pliny called thys thyrde kynde populum lybicum/ wher of I intend to intreat here after.

Of the kyndes of poplers out of Theophrast.



He whyte popler/ and the blak/ ar of one fasshion/ they grow ryght vp bothe. But the blak popler is longer and smother. They ar bothe like in figure of lese/ They haue also bothe white wode/ when as they ar cut down κερκίς or populus alpina/ is not vnylike vnto the whyte popler/ bothe in bygnys and by κερκίς it spredeth abroad with white boughes. It hath the lese of an Iuy/ but in the one half with out a corner/ on the other side a long corner/ goyng to a sharpnes/ with one coloz allmoste both vpon the ouer parte and nether parte also. It hath a long footstalk and small/ & therfore it is not ryght out/ but bowyng in. The bark is rougher then the white poplers bark is/ and more scabbed/ as the bark of κερκίς is/ whiche Theodoze turnerth a wilde pyne.

Thus wyrteth Theophrast in the thyrde booke de historia plantarum and in the xiiii. chapter. And in the xvi. chapter of the first booke de historia plantarū he wyrteth thus of the whyte popler/ and not generally of euery popler (as Gaza translating λευκόν not very well/ populum with out any puttyng to of whyte or blak doth.) The leues (sayethe he) in all other trees ar in all poyntes lyke them selues/ but the leues of the whyte aspe/ of the Iuy tre/ and of palma Christi/ ar not lyke them selues/ that is they haue som tyme one fasshon of leues/ and som tyme an other fasshon. For when as they ar yong/ they ar rounde/ but when they ar olde/ they grow in to corners. But it is not so with the Iuy. For the Iuy whille it is yong/ hath more cornered leues/ and when it commeth to perfitt age/ then ar the leues rounder. And thys propertie belongeth seuerally to the oliue tre to the lynde/ and to the whyte popler tre/ for they turn downe theyr vpper partes by and by after solstitium (whiche is after Aetius/ the xxv. of Iuny & after Pliny the xxiii. of Iuny) and by that token the Husbaumen know that the solstitium of sommer is past. Theophrast wyrteth in diuerse places that the poplers grow by water sides/ and in moyst places/ as the noble Poet Virgil doth also.

Out

Out of Pliny.



Here are the kyndes of Populus/ the whyte/ the blak/ and it that is called lybica/ which is leste and blackest in the lefe / and moſte comended of all other/ for beryng of todeſtooles (or as the Northum-berlanders call them) bruches. The white hathe a lefe of two colozes/ white above (which ſayng of Pliny is not true vntill the ſoliſtitiū be paſt for a ſore what tyme/ the vpper parte is grene) and the vnder parte is grene. The reſt that Pliny wyrteth of the poplers / ſayng where as he taketh any thyng out of Theophrast is not worthy the wyrtynge.

Populus nigra which is called in Greke *αγελος*, and in Italian *Dioponero*/ in France *du tremble* or *Depleur*/ in Duche *Aspen* / is not ſo comon in England/ as it is in Italy & hyghe Germany. The Populus is called with vs by two names / ſom call it a Popler/ and other an Asp or an eſp tre. But not euery tre in England called Popler or Eſp/ is the ryght Populus nigra. For it that groweth in the hylles and dry woddes both in England & Germany/ is not the Populus nigra, but rather *kerkis* or *Populus alpina*, of Theophrast/ or *populus lybica* in Pliny. For bothe Theophrast and Virgil appoynte the water ſydes & merriſhe groundes vnto *populo nigra*. The popler/ alſo that groweth in the woddes of England (if my memory ſale me not) haue no ſuch blak tagges as the blak popler hath / which groweth in Germany by the rene ſyde/ hard by the city called *Lauterburgh*. Pliny alſo rekeneth the popler amongeſt the other trees whiche haue curled beynes in theſe wordes. *Tarde illæ ſenēſcunt quārum criſpa materies, vt acer, palma, populus.* That is thoſe trees are long in comynge to age/ whoſe wod or tymbre/ is curled/ as the maple tre/ the date tre/ and the popler tre. Hyther to Pliny.

I haue ſene in Germany many well fauored thynges perteynyng vnto houſhold ſtuff made of the blak popler/ which groweth by the water ſydes/ as ſpownes/ tables/ dozes and chiftes/ wiche a meruelus ſyne curled grayn/ and pleaſant to looke to. But the wod of our comon popler is nothyng lyke vnto it that I haue ſpoken of/ for it hath no ſuch grayn or curlyng/ therfore it is not y ryght blak popler of Pliny and Theophrast. Therefore it were beſte to calle *populum nigram* a blak popler or a blak asp/ or a water asp/ and not by thys word popler/ or asp alone.

As touchyng the whyte Asp / I remembre not that euer I ſaw it in any place of England. But I haue ſene it in great plentye in Italy by the ryuer ſede of *Padus*/ where as it is called *albera*/ and in hyghe Germany by the rene ſyde/ where as it is called *ſaurbaum*. If it be found in England/ it may be called a whyte Asp or a whyte popler/ becauſe the vnder ſyde of the lefe is as whyte as any paper. The whyte Asp differeth not only from the blak in the whytenes of the one ſyde of the lefe / but alſo in the form of the lefe. For the whyte Asp hath a lefe ſomthyng indented or cut after the maner of *palma Chriſti*. But if any man caſt agaynſt me/ it that Theophrast wyrteth of bothe the poplers in the 14. chapter of the thyrde book *de hiſtoria plantarum*. *το δὲ ἄμφω τῶν φυλλῶν παρομοίον.* That is the figure or faſhion of the lefe is lyke: I anſwer that thys lyknes is only when as the leues com firſt furth / and not afterwardeſ / for if they ſhuld be lyke afterwarde / then ſhuld Theophrast be contrary vnto hym ſelf/ who in the

Of the asp and kyndes of Popler.

first book de historia plantarum, and in the xvi. chapter writeth these wordes:
της δε λευκης, και του κηκου, και του μεγαλομενου πρωτου φυλλα ανόμοια, και τετραογκιμονα,
τα μὲν γὰρ νεα περιφερη, τα δε παλαιότερα γωνειδη. The leues of the whyte po-
pler of the Iuy and of it that is called palma Christi, ar vnlyke and diuerse in
figure. For when as they ar yong they ar round/ but when as they ar older
they haue corners/there may ye le playnly that the leues of the whyte po-
pler when as they ar old/ ar cornered. Whiche thyng if it be true as I haue
sufficiently proued to be so, the erre they very much and gyue other occasion
of erroz/ which set out in theyr herballles the whyte popler with a round lese
without any corners at all.

The thyrde kynde of popler which is called of Theophrast κερκίς or as I
gesse rather κερκην, and translated of Gaza populus alpina, and named of Pliny
populus lybica, is our comon asp in England/ or ellis I know not what it is.
The causes that make me to thynke that our comon asp is populus lybica in
Pliny/ and populus montana in Theophrast ar these: first bothe the lyknes of
leues that it hath with the blak popler and in many other so resembleth the
other poplers/ that I thynke that there is no man that hath sene the other
two kyndes of popler/ that wil deny but that thys is a kinde of popler. Then
when as it is nether the first kinde nor the seconde/ it is very lyke that it is
the thyrde kynde when as no other tre can be founde as yet for the thyrde
kinde. Theodor Gaza being a man of much reding/ wold not cal thys kinde
populum alpinam except ether som reson or autozitie that he had red/ had mo-
ued hym therto. Then when as thys comon asp tre is much in hyghe moun-
taynes/ he semeth in calling the thyrde kynde of the popler populum alpinam,
to meane that Theophrast vnderstandeth by κερκίς that popler that groweth
in hylles and mountaynes. Then when as the comon asp groweth in such
places/ it is lyke that our comon asp shuld be κερκίς/ the thyrde kynde of Po-
pulus. Theophrast maketh the thyrde kynde/ lyke vnto the white popler in
bygnes and in spredyng abroad of boughes/ whych two thynges may be
found in our comon asp with the scabbednes of the bark in old trees/ except
my memozy faile/ may also be founde: but as touchyng the propertie that he
geueth vnto the foot stalke of κερκίς/ I am sure agreeth wel with our comon
asp tre. But whether the leues that Theophrast geueth vnto hys κερκίς ar
agreyng with y leues of our asp or no/ I leue that to be iudged of them that
ar learned/ but I dowt som thyng that they do not in all poyntes wel agre/
or ellis I durst geue sentence that our comon asp were there κερκίς in Theo-
phrast. But though it be not κερκίς of Theophrast/ it semeth vnto me that it
may well be the thyrde kynd of Populus in Pliny which he called populum
lybicam. Pliny maketh one kynde of Populus to grow in the mountaynes
and that is nether the whyte nor the blak/ wherfore it semeth that it is the
thyrde kynde of populus. Pliny also maketh hys thyrde kynde of popu-
lus to haue grete todestoles growyng vpon it/ and he maketh the pople tre
to haue a trymblyng foot stalke and leues one crackyng agaynst an other.
Then when as the comon popler hath these properties moze then any other
popler tre hath/ it is very lyke that it shuld be the thyrde kynde of populus/
which he called populum lybicam.

The vertues and complexiones of the Popler or asp trees.

Diuerse



Diuersle men ar of diuerse iudgements/ concerning the degre and complexion of the blak popler. For diuerse reken it hote in the thyrde degre/ and other reken it hote only in the first degre. And som holde that it is playn coolde and nothyng hote at all. Aletius after the translation of Cornarius sayeth that it is hote in the thyrde degre. And in som textes/ Galene maketh it also hote in the thyrde degre. But in the best greke textes and translations that we now haue/ it is rekened to be hote/ only in the first degre. The wordes of the translators of Galene ar these: Aegyri flores facultate quidem sunt in primo recessu à temperatis. Sed & resina eius floribus similem facultatem obtinet, atq; etiam calidiorem. Then when as al these autores make y blak popler hote: som in one degre/ and som in an other: if sufficient autozite of ancient wyters may confute any man/ then is Amatus Lusitanus confuted/ by the autorite of the fore named autores where as he holdeth striti that the blak popler is cold. These by the wordes of Amatus/ lest any man shuld thynk that I reporte falsely of hym vnguentum populeum, prope tertium gradum frigiditatis, à doctissimis iudicatur. Proinde populum frigidam vel saltem non calidam esse necessarium est. And a litle after he alledgeth Galene/ Paul and Constantinus/ which write that the popler is but hote in the first degre. And whē as he hath alledged they autozites/ he maketh thys vnbede full consequent. Natura ipsa arboris, & proprietates, satis iudicāt calidam non esse, quibus magis credere debemus quā omnibus de ea hucusq; scribētibus. And afterward he maketh an other conclusion of these forecited autores & properties. Itaque populum ad frigiditatem potius quā ad caliditatem inclinare in confesso est. Now because som take hym for a man of grete autozite/ and worthy credit/ lest men shulde be led from the truth by hym/ and the opinion that they haue of hys learning/ I will assay if I can for the defence of the truthe confute hys resonēs where with he goeth about to proue agaynst the autozite of the noble wyters/ whom I haue befoze reherled/ that the blak popler is cold/ or at the leste not hote. Hys first argument is thys/ populeum is iudged of the most learned men to be colde about the thyrde degre/ ergo the popler is colde. Thys argument is not good/ because a lytle portion of an hote thyng may go in to a colde composition/ to lead the colde medicines to the diseased places/ or to correct or tempeze the vehemencie of vnholsum cold simples/ and yet it is not therfore necessari that the hote medicine shuld be colde for beyng mēged with many cold medicines. Nether is it necessari that the cold composition shuld be made hote with a small portion of an hote simple medicine. If he had resoned thus: the best learned men iudge/ that the popler is cold about the thyrde degre/ ergo they erre that hold that y popler is hote/ had bene a good argument. But the wold I haue denyed his antecedent/ & haue sayd/ that Galene/ Aletius/ Paulus/ Orbasius/ Serapio & Aulcenna/ wer better learned then euer they wer that hold that the popler is so cold. For it is a false fallacie and a sophisticall argument to argue from a parte to the hole. As thus there is sum parte of the horse is whyte/ ergo y horse is whyte or all whyte. And euen such argument is thys. If populus were hote then shuld populeum be hote: but it is cold/ ergo populus is cold. When as ther go in to the oyntmēt populeum only xliij. vnces of the pople budēs/ there entre in xxxij. vnces of all very cold herbes/ which by many

Of the Asp and kyndes of Popler.

vneces ouercom the weike hete of the popler budde/ and so abyde cold still/ namely when as the poplers hete is but in the first degre/ and the coldnes of the other is cold for the moste parte of them all in the second or thyrde degre/ and som of them be colde almost in the fourthe degre. And therfore it foloweth not. Populeum is veri colde/ ergo populus which is a parte of it is also colde. But thys is one great cause of his error/ that he dyd not consy- dze/ that learned men did put sumtymes sum portiones of hote simples in to medicines that take ache away/ not to make the hole composition hote/ but to conuey the other colde simples into y^e ground of y^e diseased places. Whiche thyng Galene teacheth in the ix. booke of the compositiō of medicines after the places/ in these wordes. Ex opij & hyosciami mixtura, somnum sopori- ferum, & sensitiuæ partis stuporem inducere voluit. Quo verò citius distribuerentur, & totum affectarum partium profundum penetrarent: calefacientia admisit, pyrethrū, euphorbium & piper, quæ nocentes humores discutere possint, & extergere viscosos, & lecare crassos, & ventosos flatus, attenuare. Then were not the poplers budde/ put in/ to make the hole medicine/ called populeū hote or colde/ but for thys purpose now reherfed. Hys secōd argumēt goeth furthe thus. Galene, Pau- lus and Constantinus wyte that the popler is but hote in the first degre/ er- go it is colde or not hote: but thys argument is so vnlearnedly made/ that it nedeth but small confutatiō. When as he ought by good logike to haue re- soned/ the olde wyrters hold that populus nigra is hote in the firste degre/ ergo it is hote/ and in nowyse colde. For to be hote in the first degre/ is to be one degre stop or order departed from it that is temperat or colde. And ther- fore Galene wyrtyn of y^e heate of thys tre/ sayeth in these expressed wordes. The floures of the blak popler ar hote in workyn/ in the first departyn or goyn away/ or degre from temperat symples/ that is to say from such as ar in a meane tēpre betwene hote and colde. Therfore/ seynge that he maketh hys conclusion/ contrari vnto hys antecedent/ that is an hote antecedent/ & a cold consequent/ his argument is worthy to be refused.

Hys thyrde argument is thys. The popler tre hathe nether any notable smell nor taste in it/ where by it may be iudged to be hote/ ergo it is no wyse hote. Here I deny hys antecedent or ground of hys argument/ and I take wytnes of all learned men that haue tasted and smelled of the yōg budde/ of the blak popler/ wheter they haue very pleasant smell and an hote taste or no. I answer that the popler budde/ which I haue tasted and exami- ned/ both in England/ Germany and Italy/ ar hote/ and that the gum that com neth furth of the endes of budde/ is hote about the secōd degre/ & thys shall any mā that will try it/ fynde true/ namely at the first commyn furth of the budde/ about the myddes of marche/ & in sum contrees soner. Ther- fore for all the saynges and argumentes of Amatus/ y^e blak popler abydeh still hote in the first degre at the leste.

Cornarius percepyng that the blak popler was so hote/ he thought it beste to take the knoppes of y^e whyte popler. But whether he cōselled ryght or other wayes/ if we had Nicolaum Alexandrinum in Greke/ we shulde easely iudge. For the Grecianes haue not one Greke worde to betokē both the poplers/ but they call the blak asp αργεῖον and the withe λευκον. I wold wish both for thys cause and for diuerse other that they that fynde any old Greke examples or copies of old autores/ and intend to translate them/ that they

they shuld as well set out and cause to be printed the Greke textes as theyr own translationes/ for so myght men the better examin theyr translationes/ and the studious youthe by comparynge of the together/ myght profit much more in y greke tong and practitioners myght be more bold to worke accordyng to it that they haue translated.

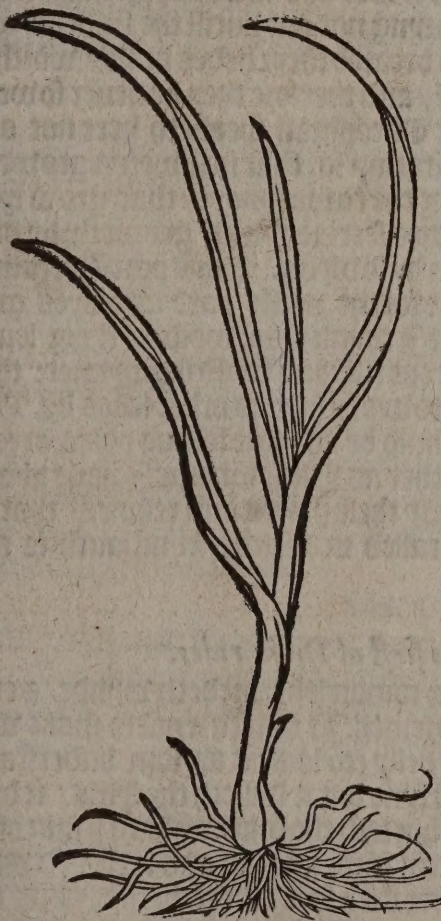
The vertues of the poplers out of Dioscoride.



The leues of the blak asp/ ar good to be layde to wtht vinegre vpon the places that ar vexed with the gout. The resin that cometh out of the popler/ is mēged oft tymes with softenyng and souplyng emplasters. The seide is good to be dronken w vinegre of them that haue the fallyng syknes. An vnce of the bark of the whyte popler dronke/ is good for the sciatica and the stranguria. The iuice of the leues of the whyte popler poured in to the eares/ is good for theyr ach. The roūd pilles which com furth at y buddynge tyme/ broken and layde to wtht honye hele the dullnes of the eyesight.

Of the kyndes of lekes.

Porrum capitatum.



Rorrum is named in Greke *πρασορ*, in English a leke/ in Duch *eyn lauch*/ in Frech *porrean*. Dioscorides maketh mention but of two kyndes of lekes/ and that in ij. diuerse chapters. But Plini maketh thre kyndes/ & Theophrast maketh mention of one kynde of leke/ whiche is nether *κεφαλοτορ* nor *αμπελοπρασορ*. Wherefor by Theophrast also there ar iij. kyndes of lekes. The first kynde named in Greke *πρασορ κεφαλοτορ*, in Latin *porrum capitatum*, is called in English a leke/ without any addition/ in Duch *eyn lauch*. The second kynde is called *porrum sectinum* in Latin/ and in Greke *πρασορ χειρομεινον*, as som writers haue taught/ and it is called in English a freche leke. I neuer saw thys kynd sayng only in Englande. The thyrde kynde is called of y grecianes *αμπελοπρασορ* in Latin euen so/ because they haue no other name/ it myght be called *porrum vineale*. The Duch men call it wild lauch/ it may be called in En-

glish wilde leke. I neuer saw farer wilde lekes in all my lyfe then I saw in the sedes about Wormes in hygh Germany. For they were much larger in the leues and greater heded then they were that I saw about Bon.

The

Of the kyndes of lekes.

The moste parte of the writers of herballes in Germany/teach that our fine which they call schnitlauch/is porri satium. But they ar all farr deceyued for theyr schnitlauch is gethium/which is numbred of Plini amongest the kyndes of vnynones/and is therfore no kynde of leke. For as all the kyndes of vniones haue round holow leues:so all the kyndes of lekes/haue open leues bowyng in agayn from/as it wer a rydge/or bak/porra sectiua as Plini writeth haue litle crestes in theyr leues/and he sayeth that they differ only from other lekes/in the maner of dressyng and setting/and therfore he sayeth/if thou wilt haue thy lekes/sectiua/sow the thicker together out of thys place of Plini. I gather that of one kynd of leke sede/may com both capitula & sectiua porra. But there is no kynde of ryght lekes sede whych will byyng furth sines or schnitlauch after what soeuer fashon ye sow or sett it. Therefore seying that our sine hath nether the leues of porri sectiui/ nether groweth of the sede of any leke/it can not be any kynde of leke/ although y^e Duche name of schnitlauch draweth nere vnto y^e name of porri sectiui. Theophrast also semeth to make mention of porri sectiui in the vij. booke de historia plantarum,in the second chapter in thes wordes after the translation of Gaza. Gethium (that is a syne) spryngeth from the syde and the leke/ byyngeth furthe also from the syde benethe as it wer a round knopp y^e hede from whence the leues spryng out/ but they spryng not out untill the stalk be withered and the sede be taken away. And because theyr hedes ar litle worthe/ therfore men gather them not to dry the/ and therfore they ar neuer sown. Thus far Theophrast. It appereth that Theophrast speaketh here not of y^e comon leke which is called porrum capitatum for that is sown/ & groweth of the sede/and ether neuer or seldum out the towarpynges/ that grow lyke litle knoppes/out of the rootes/ but y^e porro sectiuo which groweth by pullyng away & setting more comonly then by sowyng. Thys porri sectium which is called in English a French leke for the moste part allwayes groweth of setting and not of sowyng. But I thynk if mē wold let theyr leues and stalkes grow furth / and wold not cut the/and wold set thynner: that they wold byyng furth sede and wold grow of y^e sede as other lekes do. But the wold they grow out of kynde/and shuld be no more sectiua porra/except they wer afterward cut & set thyk to gether as Plini whome I haue aboue reherled/teacheth there ryght playnly. By these places and resones/ that I haue sufficiently proued that our sinet called in Duche schnitlauch is not porrum satium but gethium.

The vertues of the lekes first of Dioscorides.



He heded leke/that is our comon leke/bredeth wynde/ & euell iuice/and maketh heuy dreimes. It stereth a mā to make water/and it is good for the belly (to louse it as som vnderstand Dioscorides.) It maketh fyne but it dulleth the syght/ it draweth down flowres. It hurteth the blader y^e hath y^e skin of/ & the kydnees. If it be sodden with a ptisan and receyued with meat:it will byyng out those thynges that stick fast in the breste. But the ouermost busshy toppes of the leues sodden with see water/and vinegre/ar good to sit ouer for the stoppyng and hardnes of y^e mother. If ye will sethe a leke in two waters and afterwarde stepe it/in cold water/ it will be swete and

and lesse wyndye then it wase befoze. The sede is sharper or moze bytyng/ & it hat a certayn byndyng poure. Wherefoze the iuice of it wth vinegre stoppeth bloode/ and specialli it that commeth furth of y^e nose if frankincense or the fine flour of it be menged therewith. It stereth by also the lust of a mānis body. And it is v^{se}d agaynst all the diseases of the breste/ licked in wth hony after the maner of an electuari. It is also good against the ptisik/ whē it is taken in meate. It scoureth also the wynde pype. But if it be eaten/ it dul- leth the syght and hurteth y^e stomack. The iuice dronken with hony is good against y^e bytyng of venemus bestes. Be & the lyke layd to it self is good for the same purpose. The iuice of the leke poured in to the ear with vinegre/ & frankincense/ & milk or rose oyle/ healeth the ach & soundyng there of. The leues layd to wth sumach of the kitchin/ take away varos (that is litle harde swelled lumpes in the face) and epinictidas (that is/ wheles that com out on y^e night/ which somtyme beyng rede/ if they be broken put furth blodī ma- ter/ If they be layde to wth salt/ they bynge away the crustes of sores. Two drammes of the sede with lyke weyght of myrtill berryes/ if they be dronkē they ar good for the casting out of blod of the breste. The wild leke or wyn- yard leke / is moze hurtfull for y^e stomack them the comō leke. But it heteth moze/ and stereth a mā moze to make water. It byngeth also down floures. And the v^{se} of it is good for them that ar bitten of venemus beastes.

Out of Simeon Sethi.



He leke is hote & dry in the first degre as Symeon Sethy wy- teth/ but I reken that it is hote at the lesse in the secōde degre because it hath such vertues and workyng as one y^e is but hote in the first degre can not haue. And as many as ar folowers of Galenes learnyng in the boke of simple medicines/ as soun as euer they taste of y^e leues or sede/ will indge y^e leke is ether hote in y^e thyrde degre almoste/ or at the lesse in y^e secōde in y^e atremite. Besyde y^e properties y^e Dioscorides geueth vnto y^e leke/ Symeon writeth y^e it maketh & hede ach/ hurteth y^e liuer/ & y^e it is good for y^e emrodes/ & for such as haue colde stoma- ckes. And Galene generally writyng of vnyones & lekes/ & of all suche hote herbes counselleth all thē y^e ar of hote nature to auoyde suche/ & y^e they ar only good for them that haue colde waterish humores or toughe/ or clammy hu- mores in theyr stomackes.

Out of Aetius.



He heded lekes ar of a sharp taste as vnyones ar. By reson where of/ they heat the body/ and make thin or bzeke grosse humores and cut in peces toughe humores. They purge y^e blader/ Paulus Egineta tetheth y^e the sede of the leke is v^{se}d to be put in medicines for y^e kydnees.

Out of Plini.



He porrum sectium stancheth blod in y^e nose/ if ye bzeke the leke and meng it with gall or mynte/ if ye stop the nose thril- les therewith. The iuice of the leke takē with weomēs milke/ stoppeth the isshue that commeth/ when a woman hath had hyr byrth befoze hyr tyme. The leues ar good for burnyng if they be layd to. So ar they good for the diseases of the eares with a gotis gall or lyke portion of honied wyne. Thys leke is also good for the

Of porcellayn.

the iaundes/and for the dropsey. The iuice takē in the mesure of an acetable that is about two vnces and an halfe with hony/scowreth the mother. It quencheth thirst/and dzyueth away dronkenness and softeneth y belly. The great heded leke is stronger for all these purposes. The vse of lekes is good for thē that wolde haue chylder. It is also good for the clerenes of the voice/taken with a ptisan/or if it be taken euery other day raw/ in the mornynge fastyng. The lekes hedes twyse soddē/and the water changed/ stop y belly.

Out of the Arabians.



He leke byngeth weomē theyr syknes/ and scoureth y breste/ and taketh away sour belchynges/ and softeneth the belly. The leke destroyeth the tethe/ and the gowmes. The leke of a naturall proprietie is good for a moyst & slymie mother. The sede of the leke is good to make a perfume of/to perfume the fundament therwith agaynst fistulas that ar in it.

Of Porcellayn.

Portulaca,

Portulaca agrestis.



Porcellayn is named in Greke andrachne/ in Latin/ Portulaca/ in Duch pursel of bursell. There ar two kyndes of porcellayn. The one is the comē porcellayn that groweth in gardines w the brode leues.

The

The other groweth wilde in the wyntardes of Germany. They ar both so well knowen in all countrees that they nede no further description.

The vertues of porcellayn out of Dioscorides.



Porcellayn hathe a byndyng pour. If it be layd to emplaster wyse with percheth barlei/ it is good for the hedeach/ and for the burnyng heat of the eyes/ and for other inflammationes and for the heat of the stomacke/ and for the eryspelate called of som/ saynt Antonies fyre. It healeth the payn of y bladder. The same if it be chowed after the maner of meat helpeth the teth/ when as they ar an edged/ the heat of the stomack guttes/ and it stilleth the flowyng. It healeth the fretynges or exulcerationes of the kydues and bladder. And it quencheth the outragius desyre to the lust of the body. So is the iuice also good if it be dronken in agues. It is also good for round wormes and agaynst the spittynge of blode/ and the bloody sic/ and the emrodes/ and the burstyng out of blode/ if it be much sodden. It is also good agaynst the bytyng of a venemus beast/ called seps not unlike vnto it that is called in the north parte of Englād a swyfte. It is very good to be menged withe eymericines. When vse to pour it in/ agaynst the syr of the guttes and the gnawynge or fretyng of the moother. When vse also to pour it vpon the hede for y hede ach/ that cummeth of hete/ with rose oyle or other comon oyle. It is good also to rub the hed therwith & with wyne agaynst the ploukes or blaynes that ar in the hede. It is good to be layd vnto rotten woundes that ar num with perched barley.

Out of Galene.



Porcellayn is of a moyst and colde complexion where vnto is ioyned a litle tartnes. And therefore it dryueth bak flowynges of humores/ and specially such as ar cholerik and hote. Besyde that it changeth the/ and turneth them in to an other qualite/ colyng wonderfully. For it is in the thyrd degree or departyng from medicines of mean and temperat complexion/ coolyng/ & it is moyste in the second degree. By reson where of it helpeth the that haue a great burnyng heat/ if it be layd vpon y stomack/ and also ouer all the places about y mydriff/ specially in consumyng agues which ar called hectic. The iuice is much stronger then the rest of the herbe. Galene in an other book that he wrote de alimentorum facultatibus/ writeth that although som vse porcellayn as a meat/ that it is but of very small nourishment/ and y iuice that cometh of it is moyst colde and clammy.

Out of Pliny.

Porcellayn restreyneth the poyson of venemus arrowes of the serpentes/ also called hemorhoydes/ and of them that ar called presteres: if it be taken in meat. And if it be layde vpon the wound/ it draweth the poyson out. When as they can not be gotten/ the sede is as good to to be vled as it. It withstandeth the vnholsonnes of waters. It healeth sores if it be chowed with hony and layde to. And so is it good to be layde vpon yong childers hedes and vpon y nauelles y go to farr out. If it be chowed raw/ it helpeth the

Of Plumb trees.

the sores of the mouthe and y^e swellinges of the gounnes. It is also good for the tuth ache. It is good to fasten lousie tethe. It streyngtheneth the iuice/ & dryueth thyrst away. It swageth the ach of the nek with lyke quantite of a gall and lynt sede. The sede sodde wth hony is good agaynst the short wynde. When it is taken in sallates/ it streyngtheneth the stomack. Porcellayn is good to swage the ache of woundes with oyle and perched barley. It softteth the hardnes of the synewes. It dryueth away the vncleue dremes of Veneri. Plini writeth also that a certayn noble man by wearyng of y^e roote of porcellayn about hys nek/ was deliuered from the vniula/ wherewith he had bene longe before greuously vered. Theses and many other properties doth Plinie write that porcellayn hath.

Out of the Arabians.

Porcellayn hurteth the eyesight/ cooleth the body and stoppeth vompytynge. Porcellayn pulleth down the lust of the body/ it is colde in the thyrde degree/ and moyste in the seconde/ it mynischeth a mannis sede if he vse it muche.

Of the plum trees, bulles trees and slo trees.

Prunus which is called in Greke κοκκυμεια, is named in Englishe a plum tre/ in Duche ein plaumen baum/ in frenche vnpruner. Plini writeth thus of the diuersite of plum trees and plumes. Ingens turba prunorum, &c. Ther ar a great sorte of diuerse kyndes of plumbes/ one with a diuerse color/ an other black an other whytish. There ar other that they call barley plumbes of the folowynge of that corn. There ar other of the same color/ larger and greter. They ar called day alle plumes of theyr bylenes. There ar also som that ar blak and more commendable/ the wery and purple plumbes.

These kyndes of garden plumbes (if a man may trust Pliny) were not knowe in Itali in Catoes tyme. Dioscorides maketh mentio also of y^e wilde plumbes/ & so doth Galene and Pliny. Galene sayeth that κοκκυμεια αγρια is called in Asia προμνος, and the fruite προμνον. The Latines calle the plum tre spinum more then Prunum as far as I haue red. For I rede only mention of prunus for a plu tre in Plini. For Virgil calleth the tre or bush that beareth plumes spinum in thys verse folowynge/ Georgicorum iij.

Eduramq; pirum & spinos iam pruna ferentes.

Palladius also in the thyrde book of husbandrie calleth the plum tre spinum/ and writeth that the apple tre may be grafted in to the spinum/ that is in to the plum tre. But when as spinus semeth to haue the name of prickles/ that tre that hath mani prickles and beareth plummes/ may well be called spinus/ whether it be wilde or tame. Also as there ar many kyndes of garden plummes as Pliny hath tolde vs before/ and experience doth teach: so ar there also diuerse kyndes of wilde plumbes and plum trees. wher of I know two senerall kyndes at the leste. The one is called the bulles tre or the bullestertre/ and the other is called the slo tre or the blak thorn tre. The bulles tre is of two sortes/ the one is remoued in to gardines/ and groweth to the bygnes of a good byg plum tre. The other groweth in hed.

in hedges/ but it neuer groweth in to þ bygnes of any grete tre/ but abideth betwene the bygnes of a tre and a great bushe. I neuer saw in all my lyfe more plenty of thys sorte of bulles trees/ then in Sômerfet shyre. Thys lesse bulles tre hat mo prickes then the greater hath/ wherefore it deserueth better to be called spinus for the names sake then the greter bulles tre dothe. And so the slo tre haupng yet mo. prickes/ then ether of bothe hathe/ may better be called spinus then any of them bothe may be namely wher as w the other/ it beareth plumbes in form and taste lyke to the other sortes. But Cornarius holdeth contrary to the iudgement of all learned men of our age þ our comon slo bushe is not spinus oz prunus syluestris/ because it is not a grete tre able to be grafted in. For Palladius sayeth he maketh spinum to be a tre able to be grafted in. But seying that the slo bushe is not byg inough to be grafted in/ it can not be spinus. Thys argument doth folow very euell/ for althoughe Palladius iudgethe one spinum mete to be grafted in: yet for all that he maketh not euery spinum able to be grafted in. For nether he nor Virgill deny þ ther is any wilde kynde of spinus which may not be grafted in for litlenes. Nay it appeareth by Virgil þ he taketh our slo bushe for the wild spino/ whyle he wyteth þ the spineta do hyde the lysertes in the hete of sommer. But spinetū hath not þ name in thys place of Virgill/ nether of spina that is a thistle/ for lysertes vse not to hyde them amongst thystelles/ a spina signifieth not a whyte hawthorn tre in good writers/ except alba be put vnto it/ ye a that only in Columella that I remembre. Spinetum can nether com of the gardin spino/ nor of the great wild spino for they vse not to grow in any place so thyk together that the numbre of them may be called spinetum/ and so can not hyde the lisertes from the heat of the son. Therfore seying that spinetum is a thicket of spinis/ and is nether of the spinis herbaceis nether of the plumb trees/ nether of the great wild spinis/ it is lyke that he maketh his spinetum of our spinis syluestribus minoribus/ which ar slo bushes. And thys my opinion may well be confirmed/ by the cōparying of Theocritus a Virgil together. For where as Virgil/ a great folower and a translator of tymes of Theocritus hath/ occultant spineta lacertos, that is the thicket of thornes hydeth the lysertes/ Theocritus hath after the translation of Eobanus Hessus.

Et uirides recubant subter consep̃ta lacerti.

That is the grene ysardes ly vnder the hedges. Marke where as the translator of Theocritus hath consep̃ta/ a Theocritus hath hys owself in hys Greke verse αἰμαρία, Virgil hath spinetum. But αἰμαρία properly signifieth an hedge made of thornes and not of trees. Wherefore it appeareth that Virgil taketh also spinum for þ blak thorne/ which in moste places serueth to make hedges of. And Pliny semeth also to call the slo tre which is so comen in all places/ prunum syluestre. For he wyrteth thus of pruno syluestri. Certum est pruna syluestria ubiq; nasci, that is to say/ it is well known þ wilde plumbes grow in euery place whiche cā not be very fied of the bulesse tre.

These ones well consydered: I can se no cause why but our slo bush oz blak thorn is one kynde pruni syluestris/ a so spinus in old latin writers. And where as Cornarius holdeth strick that our blak thorn is poterio in Dioscorides/ and semeth to byng in there vpon/ that it cā not be prunus syluestris/

S ij leste

Of the plum tre.

leste Dioscorides shuld intreat of one thyng in ii. places/ contrari vnto hys maner: I will easely proue that poterion can not be for diuerse causes our flo bushe. First the branches of the blak thorn ar not long/nether softe/nether bowyng lyke a band/ for althoughe there be many branches vpon the stalk of the top of the blak thorn/ yet ar they not long/ but short and hard/and brekle.

The floes ar of no singulare good smel/when as they ar smelled/for they haue ether very litle or none at all. Nether ar they sharp or byndyng and tarte/far from all sharpnes/wherefore seyng Dioscorides requireth all these thynges in poterio/and they can not be found in our blak thorn/it can in no wyse be poterion.

And where as he holdeth that our floes ar brabylla/if he will receyue the autorite of Dioscorides and Pliny/he must nedes grant that hys opiniõ is not true. For Dioscorides writeth that the fruite of poterion/is good for nothyng:and Pliny writeth that the brabylla (for so hath my Pliny/ and not brabylla) vim habet spissandi cotonei mali modo: that is brabylla hath the pour to make thicke as the quince hath. Then can not the fruite of poterion be brabylla. Thys maketh also agaynst Cornarius/ that Pliny writeth of brabylla in these wordes: vim spissandi habet,nec amplius de ea tradunt autores: y is/ it hath pour to make thicke/ nether do old autores wyte any more of brabylla. For Pliny writeth in two places more of poterion/ folowynge the autorite of olde wyters/therfore after the autorite of Pliny/poterion or the fruite there of/and brabylla can not be all one.And so can not our flo bush be poterion/ and y fruite of it brabylla.And where as the sayd Cornarius iudgeth that the plum tre/where of Theophrast maketh mention in the thyrde chapter of the fourth booke de historia plantarum/is the bulles tre: he erreth as much there in/as he doth in pruno syluestri/in brabylla and poterio. For the tre that Theophrast maketh mention of/is of a notable bygnes/and the leues fall neuer from it.But the leues fall from our bulles tre and from the Duch mēnis bilsen/and the tre is of notable bygnes/ therfore our bulles tre called in Hestia bilsen/ can not be y prunus y Theophrast writeth of. Therefore Cornarius deserueth no credit in these hys gessynges/ though other wayes he be well learned in y knowlege of the Greke tōg/and a very good Grammarian there in.

The properties of the plum tre and hys fruite out of Dioscorides.



Plumbes ar euell for the stomacke/ but they soften y belly. The plumbes of Syria/ & specially they that grow in Damasco/ when as they ar dyed they ar good for the stomack and bynde the belly. The leues of the plum tre sodden in wyne/if a man will gargle with the wyne/stop the reum or flowyng of humores to the vuula/ goumes and kirkelles vnder the iawes. The wild plumbes wil do the same when as they ar dyed after that they be ripe. If they be sodden with swete sodden wyne/they ar better for the stomack and fitter to stopp

Prunus sylvestris.



stop the belly. The gum of the plum tre gleweth together. If it be broken with wyne/it breketh the stone and healeth the skurfenes of childer.

Out of Galene de simplicibus
medicamentis.



The fruite of the plu tre louseth the belly/ but more when as it is moyst & fresh/ & lesse when it is dry. But I can not tell what made Dioscorides to wyte y dyed Damascene plumes do stop y belly/ when as they do manifestly louse y belly/ but they y co out of Spayne are sweeter. The trees answer in proportion of qualite to y frutes. The fruite of the wild plum tre is manifestly byndyng and stoppeth the belly.

Out of Galene of the pourses of
norishmentes or meates.



How shalt seldum fynde the plu b tarte or sour or to haue any vnpleasantes/ whē it is

fully ripe. For plumbes before they cum to that ripenes/ they haue almoste all ether a sournes or a tartnes. And other ar as it were bitter. The body getteth but small norishment of the eatyng of plumes/ but they ar good for them that intende mesurably to moyste and cool theyr belly: for they louse y belly to theyr moystnes & flymines. Plumes whē as they ar dyed may serue & be profitables as dyed figges be. Men say y of all plumes they ar y best which grow in a city of Syria called Damascus. They gyue y secōd prayse to thē that cum out of Spayne. But these shew out no byndyng. But som of the Damascenus bynde very muche. They ar the best amōg thē/ that ar great/ with a mesurably byndyng and ar louse. But they that ar litle ones/ and harde and harrish tarte/ ar sterck noughts. Whether ye wold eat them/ or louse the belly with them/ which lousyng of the belly foloweth them/ that com out of Spayn. If plumbes be soddē in honied water/ wher in is a grea ter dele of hony/ they louse the belly muche/ although a man take them by them selues alone. And that do they muche more if a mā sup mede or honyed water after them. It is playn that it helpeth much to the lousyng of the belly/ after that ye haue taken them to drynke swete wyne to them/ and to let a certayn tyme go betwene/ and not by and by after to go to dinner. And ye must remembre that thys maner must be kept in all other such lyke as ar taken to soften the belly.

Of Psyllium or fleasede out of Dioscorides.

Out of Plini lib. 23. cap. 7.



Yluestrum prunorum baccæ, &c. the berryes of þe wilde Plumus
or pluntre/or the bark of the roote/ if they be sodde in tart byn
dyng wyne/ so that of x. vnces/ thye remayn/ stopp þe belly and
the gnawynge there of/ it is inough to take one cyate that is
an vnce and an half/ and a dram & one scruple of the brothe at
one tyme. Hyther to Plini/ of whose wordes it is playn that
Cornarius erreth in denyng the sloes to be the fruyte of the wilde Plum
tre. For if that only great plumes had growen byon prunum syluestrem/
as Cornarius semeth to meane/ Plini wold neuer haue called the plumbes
of Pruni syluestris baccas/ that is berryes/ which worde agreeth not vnto
so great frutes as the great bulleses ar.

Out of the Arabians.



He plumes bothe the white & blake when they ar ripe they ar colde
and moyste/ they swage the heat of choler: they loue þe belly. They
hurt somthyng the mouth of the stomack and take away a mannis
appetite.

Of Psyllium or fleasede out of Dioscorides.

Psyllium.



Sylliū hath a lese lyke vnto
the herbe Iue/ called corono-
pus/ roughe & loget/ & it hath
boughes a span lōg. The hole herbe
is full of twygges/ lyke hay. Hys bul
shy leues and branches/ begin from
the myd stalk vpywarde/ It hath
two or thye litle hedes drawen toge-
ther in þe top. Where in is an harde
blak seide/ lyke vnto a flea. It gro-
weth in feldes and vntilled groun-
des. Thus far Dioscorides.

Althoughe I haue sene thys her-
be oft in Germany and in Englad/
yet I neuer saw it grow wyld but
onli in gardines. But hither to I
could neuer learn the Englishe or
Duc name of it. It may be well
called fleasede or fleawurt/ because þe
seide is very lyke vnto a fle.

The vertues of fleasede out
of Dioscorides



He nature of the fle sed
is to coole. If it be layd
to w rose oyl/ vinegre
or water/ it healeth the
ach of the ioyntes/ the
swellyng about the eares/ hard and
soft

soft swellinges both/ and places out of ioynt / and it swageth the hed ach. Fleasde layd to with vinegre healeth the burstyng of chylder/ & the goyng out of the naul/ ye must take about two vneces and an half of the sede and bruse it and stepe it/ and lay it in two quarte of water/ and when the water is thick/ then lay it on. It cooleth excedyngly. But if it be cast in to hote water/ then will it stanche the heat very well. It is good for y burnyng heat called saynt Antonies fyre/ and hote cholerik inflammaciones. Som hold that if the herbe be brought in to the howse/ it will let no flees brede there/ the sede brused with grese/ scoureth stingkyng & greuous sores. The iuice of it is good w hony for the rynnynge of the eares & agaynst wormes ther in.

Out of the Arabians.



Psyllium swageth the growynge and prickynge of the belly/ and it swageth the sharpnes of rawnes of the gowmes. It taketh also away the bayn desyre of goyng to the stool. It is good for the hed ach that cometh of hete. The iuice of the leues softeneth the belly by the reson of coldnes and moysture that ar in it. The harm that may com by the takyng of Psyllium is remedied with hote medicines. Psyllium loseth the belly taken in raw. But if it be perched or tosted at the fyre/ it stoppeth the belly/ two drammes of the sede of Psyllium is inoughe to be put in water: when it hath bene long inoughe in the water/ take the water & put white sugar vnto it/ and so receyue it/ let all men take hede y they take not to mucche of it/ for it wil kill a man as well as many other poysones do. Galene writeth that Psyllium is colde in y second degre/ & that it is in a mean tempre betwene moyste & dry.

Of the herbe called Ptarmica.



Ptarmica (as Dioscorides writeth) is a small bushyng/ and hath many small rounde twigges not vnlyke vnto sothernwood/ and about them grow leues lyke olyue leues/ long & many/ and in the top a hede lyke vnto camomyle/ rounde and litle/ which with hys sinel stereth a man to neese/ where vpon it hath the name. It groweth in mountaynes rocky places. Hitherto Dioscorides.

Diuers learned men holde that the herbe which is called in Duche wilder bertram/ is Ptarmica in Dioscorides/ whose diligence & iudgement ar rather to be comended / then dysprayed. Allthough ther be two thynges in the description of Ptarmica/ which can not be well found in wilder bertram. The one is a lese lyke an oliue/ y other is to grow in mountaynes and rockie places. For y wilde bertram hath not a lese like an oliue / but much sharper/ smaller/ & longer/ for the bygner y it hath/ they ar also indented all about y edges of the lese/ & therfore is it vulyke vnto the lese of an oliue. And wysde bertram/ groweth wheresoeuer I haue sene it/ only about water sydes/ & in merzily medowes/ and neuer that I could se/ in rockes & mountaynes/ wherfore I dare not geue sentence to y fore named learned men/ y the wildbertram/ is y ryght Ptarmica of Dioscorides/ allthough it differ very litle or nothing at all/ from y right Ptarmica/ in workyng/ and so litle that a man may well vse the one in the stede of the other.

S iiii Ptarmi-

Of Penny ryall.

Ptarmica



The vertues of Ptarmica.

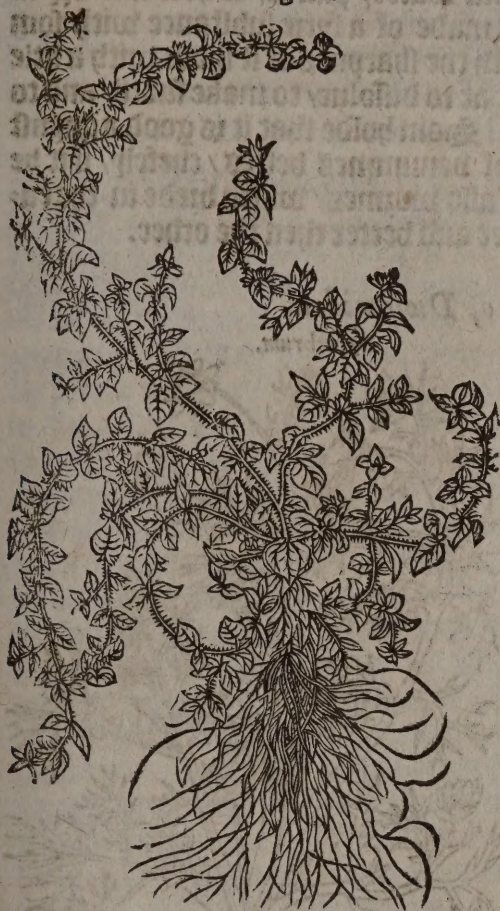
The leues of Ptarmica layd to with the fruite / haue a propertie to dryue away swellnges and old hard lumpes / and to purge brused places. The floures make one neele exceedingly: Galene writeth that Ptarmica beyng grene is hote and drye in the second degre / and when it is dyed / that it is hote and dry in the thyrde degre.

Of Penny ryall.



Dilegium is named in Greke $\gamma\lambda\alpha\chi\omega\rho$ or $\beta\lambda\alpha\chi\omega\rho$ / in English Penny ryall or puddng grasse / in Duche Poles / in frenche Pouliot. Dioscorides describeth not Penny ryall where as he intreateth of it / but he describyng dictamnium / maketh it to haue leues lyke vnto Penny ryall / but greater. Then when as dictamnus is well knownen to haue round leues / so must also Dilegium haue. It crepeth much vpon the ground and hath many lytle round leues / not vnylike vnto the leues of merierum gentil / but that they ar a litle longer and sharper / and also litle indented rounde about / and greener / then the leues of merierum ar. The leues grow in litle branches / euen from the roote / out of certayn

Pulegium.



certayn ioyntes/by equall spaces one deuyded from an other. Where as þ leues grow in litle tuftes vpon the ouer partes of the braunches/ if the lower partes touch the ground/righte ouer agaynst the tuftes of the leues they take rootes in the ground/ and grow as well as the first rootes do: our comon Penny ryall hath purple floures / but there is an other kynde mentioned in Pliny / whych hath a white flour/ which he calleth the male/as he called the comon one the female . Penny ryall groweth much with out any setting besyd handesley vpon the heth/ beside a watery place. It groweth also much wylde in Germany in such pooles as ar full of water in wynter/ & ar al oꝝ foꝝ the moſte parte dꝛyed bp in ſommer.

The vertues of Penny ryall
out of Dioscorides.

Penny ryall maketh subtil & heateth & maketh ripe. When it is dꝛonkē/ it draweth furth floures/secondes/ and the birthe. Þe-

ny ryall dꝛonken wth hony and salt/ bꝛyngeth furth ſuch thynges as ar about the lunges. And it is good foꝝ the cramp. If it be dꝛonken with vinegre and water/ it ſwageth the lothſomnes/ and the bytꝝng of the ſtomack. It bꝛyngeth furth Melancholi thꝛoughe the belly. If it be dꝛonken with wyne/ it is good foꝝ the bytꝝng of venemus beſtes. It reſtreſſeth them that ſwoꝛne/ if it be layd to the noſe with vinegre. If it be dꝛyed and broken into pouder & burnt/ it ſtrengtheneth the goumes: it is good foꝝ þ gout/ layd to by it ſelf/ vntill the ſkin wer red. The brothe of it/ taketh away ach / if the place that acheth be waſhed with it. It is good foꝝ the wyndynes/ hardnes / and the turnyng oꝝ ryſyng bp of the mother/ if the patient ſit in the brothe of it.

Out of Pliny.



Penny ryall dꝛoweth furth dede chylder/ it is good foꝝ the ſallyng ſiknes geuen in the meaſur of and vnce and an half/ in vinegre. If thou muſt nedes dꝛynk vnholſum water/ then put Penny ryall in to it. The floures of the grene herbe ſet a fyre/ kylleth ſlees with the ſmell of it.

Out of the Arabians.

Penny

Of Pyrethro out of Dioscorides.

Penny ryall that groweth about watery places/ is hote and dry in the thyrde degre / because it is made of a fyrie substance with som burnt erthly part. And that doth the sharpnes of it shew with a litle bitternes. The second workynges of it ar to dissolue/ to make subtil/ and to dye. The thyrd ar to prouoke water. Som holde that it is good agaynst the lepre and for them that ar bitten of venumnes bestes / chesely/ if it be layd vpon the bytynges. And it killeth also wormes/ which brede in the eares. And it of the mountayn is stronger and better then the other.

Of Pyrethro out of Dioscorides.



Pyrethrum is an herbe whiche hath a stalk & leues like vnto fenell or wilde daucus/ and a shaddowy or spokye top with a round circle/ as dyl. The roote is as great as a mannis thumb. It is exceedyng hote & draweth out waterish flemme. Thus far Dioscorides/ Nether it that such sius & Matthiolus set furth/ for Pyrethro/ nether it that is comenly sold for Pyrethro / agreeth hole with the descriptio of Dioscorides. For it that they set out/ as theyr figures shew/ hath only a top and floures lyke to camomyle/ and no spokye top like dyl. And nether the rout of theyr herbe/ nether of it that is comonly solde is so byg as a mannis thumb. Therefore the other new kynde of pylletori/ refused of Matthiolus/ for hys great exceedyng heat / lyketh me better/ if it haue leues & other partes agreyng with the rest of the description/ then theyr Pyrethru doth. What meruel is it if the lately found Pyrethrum be very hote/ whē as Galene geueth a blysteryng and burnyng nature vnto Pyrethro. And Dioscorides writeth that the root of it is feruidissima/ that is mosse hote or burnyng. Therefore I se no cause why that Matthiolus shuld refuse it/ for the great heates sake/ other markes and properties beyng present. And therefore I wissh that we myght haue the other Pyrethrum. For it agreeth better with the description of Dioscorides/ as far as I haue heard or red of it / then comon pylletori doth.

Pyrethrum.



The vertues of Pyrethro out of Dioscorides.

Pylletoris is good for the tuth ach if the tuth be washed with vinegre where in it is sodden. It byngeth furth waterish flemme if it be chowed.

It

Of Pyrethro out of Dioscorides.

If the body be therewith anoynted & with oyle/ it stereth a man to swete.
It is good for long cold shakynge. It is excellently good for any parte of the
body & is fundied or foundered or made almost num/ with to much colde/
and such as are stycken with the palsey.

Of diuerse kyndes of Pear trees and Peares.



Prum is named in Greke $\alpha\pi\iota\sigma$ / in English a Peare/ in Duche
ein Byr/ in Frenche vn Doyre. Dioscorides writeth of two kin-
des of Pear trees of the orchard Peartre / which is comenly
called in Greke $\alpha\pi\iota\sigma$ / and of the wyld Pere tre or chouke Pere
tre/ or worry Pear tre/ whych is called in Greke $\alpha\chi\epsilon\alpha\varsigma$, in Latin
Pyrus syluestris/ or Pyrastir. Bothe these kyndes/ are so well knownen that
they nede no description. We haue many kyndes of garden Peares with vs
in Englande/ and som kyndes better then euer I saw in Germany for hol-
somnes/ and som in Germany more pleasant and greater then euer I saw
in Englad. I haue red in no old wyter so many kyndes of peares/ as I rede
of in Pliny/ where of I will show certayn Latin names/ & compare them
with our Englishe peares and Duche peares/ as well as I can. Pyra super-
ba/ that is to say/ proud peares/ are litle and sonest rype/ and these are called
in Cambridge/ midsummer peares. Falerna pira haue theyr name (sayeth
Pliny) of Dyrnck/ because they be ful of iuice. These are called in som places
watery peares/ or moyst peares. Dolobelliana are the peares that haue the
long footstalkes. I remembre not how they be named in England. Faud-
niana are rede peares/ a litle bigger then the midsummer peares. Autumna-
lia pira/ that is the peares of the autumnne/ whiche beginneth in the Sep-
tembre/ are pleasant with a sour tast. Uolema wherof Virgil maketh men-
tion in the second boke of hys Georikes or husbandry/ in thys verse:

Crustumis Syrijsq; piris grauibusc; uolemis.

They are named also of Cato/ as Pliny writeth/ sementina and mustea.
These because they are very heuy as Virgil sheweth/ and very greate/ as
theyr name betokeneth/ for they seme to haue theyr name of Viola/ that is
the holow place or loof of a mannis hand/ because they be as big as a man
can grype in the palm or loofe of his hande. These are comenly called in En-
glish wardens/ if they haue a bynding/ and be rede/ when as they are rosted/
and indure vnto Marche or February. It appeareth that they haue theyr
name of long keepynge/ for warden in Duche/ from whēce our English came/
is to kepe Serotina pira/ are they that hang vpon theyr mother vntil win-
ter/ and were rype with the frost. These are partely our wardenes/ and par-
tely other long during peares/ which are called in Duch winter biren/ and
they may be wel called in English/ winter peares. Pliny maketh mention
of diuerse/ other sortes of peares/ whereunto because I can not compare any
of our peares/ I thinke it best to passe thē ouer in silence/ lest I should talke
of such thinges/ as I haue no perfit knowledge of.

The vertues of pere trees and peares out of Dioscorides.

There are many kyndes of peares/ & al are binding/ & for y cause they are vsed
to be put into emplasters/ which stop y course of humors that rin to any
place. The broth of dyed peares/ stop the bellye. They are euell if they be eaten
fasting/ y iuice of y peare tre leaues/ is good for y biting of venemus bestes.
wold

Of Pyrethro out of Dioscorides.

Wild peares ar more stoppyng and byndyng / then the gardin peares ar. An so lyke wyse ar theyr leues more byndyng. The asshes of the Deare tree / ar good agaynst the stranglyng that commeth of todestooles oz mushrummes. And when as wilde Deares ar sodden with toodstoles they will not hurt them that eat them.

Out of Aetius.



The leues and twigges of the Pear tre / ar byndyng an tarte. The fruite hath a certayn waterishe sweteness / where by a man may learn to know that the complexion of it is not a like / in all partes. The Deares ar good for the stomack / & quenche thyrste / if they be taken in meat. But when as Deares ar put in to emplasters they drye and coull mesurably / so that I know that a wound was healed there by.

Out of the Arabians.



Great Deares haue more streingthe oz vertu then litle Deares haue / And Deares nozish more then quinces do. A syrope made of the iuice of Deares stoppeth the isshue of choler / oz cholerik flux. And they make the skin in the stomack if it be gone of. Deares of theyr propertie that they haue / bryde the colike. Therefore they that eat Deares / must drynk wyne sodden with hony and spices (oz any good hypocras made of wyne sugar and other warme spices.) Unrypp Deares ar colde and drye. But rypp Deares ar temperat / in a mean betwene heat and cold / oz they bow a litle to coldness. Deares þ ar very swete (as Rasis writeth) cool not / neuerthelesse they bynde all. But if they be taken after meat / they help to dryue furthe it that is in the guttes / but yet for all that / they stopp after wardes.

Out of the Phisiciones of Salern.

Adde pyro potum nux est medicina ueneno,
Fert pyra nostra pyrus sine uino sunt pyra uirus:
Cum coquis antidotum pyra sunt, sed cruda uenenum,
Cruda grauant stomachum, releuant pyra cocta grauatam,
Post pyra da potum, post pomaq; uade cacatum.

that is /

After Deares drynk a walnut / is a remedy agaynst poyson. Our peartre byngeth furth Deares / but peares ar poyson with out wyne. When as thow sethest Deares / they ar a triacle / oz preseruatiue: but raw / they ar poyson. Raw Deares burden the stomack / but roasted oz sodden / relese & lighten the stomak. After Deares gyue drynk / but after apples go to the stool.

Out of Symeon Sethi.



Deares ar colde in the first degre / and dryng in the second: But they that ar sweter / and ripe / they haue som parte of heate and moysture. But they that haue a menged nature / whether they be swete and byndyng / oz sourish / oz whether they haue a litle drynes / if they be taken before meat / they stopp the belly. If a man fill hym self with peares of tymes / they bryde the colik / but they ar good for hote stomackes. The granes that ar found in Deares / of a certayn propertie that they haue / ar good for the kydnees.

Of

Quercus.



Althoughe quercus in Latin be the tre which is called in English an Oke tre/ or in y North countre an Eike tre/ in

Duche ein Eichbaum/ yet *δρυς* and *βαλανος* in Greke/ and glans in Latin: are comon vnto many mo trees then vnto the oke and to his fruite. For dris is comon vnto diuers kindes of trees/ as Dioscorides & Theophrast beare witnes. And balanos is comon to al their fruites/ and so is glans comon vnto many fruites of trees/ firste to the fruite of the oke and to the fruit of roboris/ *esculi/ cerri & suberis*. For all these trees byrnyng furth glandes/ and are called in Latin/ *arbores glandifere*. But none of all these grow in England/ savinge only the oke whose fruite we call an Acorn/ or an Eykorn/ that is y corne or fruit of an Eike. Som make two kindes of okes/ the one that beareth only akornes/ and oke apples. And an other kind/ that is much lesse (as they saye) then the comon oke/ that

we vse comonly to bylding of houses. I haue not sene any galles in Englad growing vpon oke leues. But I haue sene them growing vpon oke leues/ not only in Italy/ but also in very great plenty in East Fresland/ in a wode a litle from Aurike.

The galles of Italye come to perfection/ and are at leynghth harde/ but they of Freslande/ beyng ones taken with cold wether/ and moyste/ are neuer hard but soft. Not withstanding I haue proued that they serue well to make ynke of. Indede the okes that haue the galles growynge vpon theyr leues in Fresland/ are lesse then our okes be. But I thynk that the cause is ether that they are but yong trees/ and haue bene but of late set/ or they are so oft hewen doune (for there is very small store of wode in all Freslad) that they can not come vnto any perfit greatnes. If there be such diuersite of okes/ that som will beare galles/ and som will beare none: it were wel done/ to fetch some from Fresland/ and to plant them in som hote sunnye place of England/ to se whether the ayr of the countre or kind of tre or no is y cause that galles grow vpon som oke leues/ and not vpon other som. It was told me by a learned man/ a frende of myne/ that in the year of our lordc M.D. LXXI. that there was a great plenty of galles found vpon oke leues in the North countre of England/ and namely about Hallyfax. wherefore it

C

appeareth

Of the oke tre.

appeareth that the heate helpeth much to the bringe furth of galles. But howsoever the matter is: it were good to proue whether y frese oke wolde also wyth vs bring furth galles or no/as they do in Freseland. If they will bring furth such/then shall they bring great profit to the realm: if they bring not furth/there is not past an halfe crowne lost/ and experience worth thre crounes should be learned therby.

The vertues of the oke tre and the fruyt thereof.



Alley kinde of oke hath a binding and stopping nature / and specially that part that groweth betwene the bole or body of the tre and the bark lyke a filme or a rim. The filme also that is vnder the shelle of the akorne / bindeth also. The broth of these are geuen vnto them that haue the blodye fluxe / & to stop blood. The same made after the maner of a suppositoie / and put into the conuenient place / stoppeth the illshue of weomen. The akornes are of the same vertue that the skinnies be of: they make water come furth. If they be eaten they brede winde and make the headach. The same eaten withstande the byting of benemous beastes. The broth of the barke / with howes milke dronken / is good agaynst poyson. Akornes raw if they be broken and layd to / swage hote burninges. They are good with salt and swynes gese for very soze hard lumpes and sozes very hard to be healed. A gall is the fruite of an oke / and specially of the lese. Of galles are two sortes / the one is called omphacitis / and it is but litle / and hath the form of a mannes knockle / or of the ioynte of a man: and it is sound & hath no hole. The other is smooth and hath no hole in it. But it that is called omphacitis / is to be chosen whych hath moste streynight. They binde both very much: they hold doune / when as they are broken and layd to: the outgrownges of fleshe / & illshues of the mouth that childer haue moste comunlye. The inner parte of the gall within the shell put into the holes of the teth / swage the ach of the. The same burnt vpon the cooles / and quenched wyth wyne or vinegre / or bynie made with vinegre / stoppe blood. It is good for weomen to sit in the broth of them agaynst the fallyng of the mother / and agaynst the illshue of the same. They are good for the blodye fluxe / and the other also / ether layd to with wyne or water. To conclude ye may vse galles as oft as ye haue nede to stop and to drye.

Out of Galene.



All partes of the oke are bindinge or stoppinge. I remembre that ones I healed a wounde / that was made with an hatchet / with the leues of an oke / whē as ther was no other medicine at hand. I ground y leaues vpo a smoth stone / & I laid y brused lese vpo y wounde / & about euery place about it. The fruite of the oke hath lyke pour with the leues. Som vse the fruyte of the oke agaynst inflammationes at the firste beginninge of them.

*John Cowel told me that adried akorn
grated & took in bere cured great paine
in the shoulers & a Rheumatism at
3 doses: proued*

for such inflammations as are very great nede not bindinge medicines. The gall is dye in the thyrde degre/and colde in the seconde. The gall/ if it be sodden by it self/and afterwarde broken/ and made after the maner of an emplaster/ is a good remedy agaynst the inflammation oz burning heat of the fundament/and for the fallinge doone of the same. When as ye will seth the gall/ if the disease requyre great adstriction/oz bindinge/ then sethe it in wyne. If it requyre but litle/then sethe it in water. And if ye will haue it yet more bindinge/seth it in rough of harrish wyne.

Out of Simeon Sethi.



Cornes are harde of digestion and nozise very much. But they go slowly doune/and they make raw humores. Wherefore we forbid the vse of them for meates.

Of Cinkfoly, or fyue fingred grasse.

Quinquefolium primum.

Quinquefolium secundum.



T ij

Quinques

Of Cinkfoly, or fine fingred grasse.

Quinque folium luteum minus.



Quinquefoliū
is named in
Greke πεντα
φυλλον, i En
glish Cinkfo
ly or fyuefy
gred grasse
or herbe fyue
lese in Duch

funffinger kraut in frenche quinte-
feuille. Herbe fyuelese as Dioscorides
writeth hath small strawish braun-
ches a span longe. And in them gro-
weth the fruite or se de (as som trans-
late here in this place καρποι) It hath
leues lyke minte / fyue growing oute
of euery lese stalk / and seldom more /
diuided or grapped lyke a saw / and it
hath a floure whitish pale / with the
lykenes of gold. It groweth in wa-
tery places / besyde diches and condit-
tes: it hath a log redish roote / thicker
then it of black helleboz. Thus far Di-
oscorides.

Dioscorides maketh but one
kinde of Cinkfolye / but other after
him / haue founde out foure kinde /
wherof they make sanicle one kinde /

but without reason in my iudgemēt. I know thre notable kinde. The first
is the comon fyueleued grasse that groweth euery where. The second kind
is many partes greater / and groweth only in pooles / and merrish groudes
commonly ouerflown with water. The thirde kinde is it (as I gesse) that
Pliny speaketh of / where he maketh cinkfoly to bere strauberries / I found
ones this kinde (except I be deceyued) growing vpon the walles of a citie
called Cour / in the land of chetia / a litle from the Mayn alpes. The leues
and stalkes were all rough / the floures were yelow. And where as y flou-
res were fallē of / there saw I in som litle knoppes lyke vnto strauberries /
which vpon the one syde were whitish / and vpon the other syde redish / as
far as I can remembre / whych as I thought by the tokens y sawe then
appearinge / if they mighte haue crommed vnto theyz ripenes / shoulde haue
bene ether ryght strauberries / or ellis a fruyte much lyke thē. But because
I saw not the fruite rype in his perfection: I dare not geue sentence that it
was a ryght strauberry. But it is very lykely that the often syght of such
made Pliny iudge / that Cinkfoly dyd bring furth strauberries.

The vertues of herbe fyue lese out of Dioscorides.

The



The broth of the rote sodden vntill the thyrde parte be sodden away/ and stanche the tuth ache if it be holden in the mouth. Thesame stoppeth the rotting sores of the mouth/ if it be washed therewith. It healeth the roughnes or sharpnes of the windpype if ye gargle with it. It is good agaynst the blodye flux and other fluxes. Also if it be dronken/ it is good for the payn of the ioyntes/ and in the huckelbone/ called Sciatica. Thesame sodden in vinegre and broken and layd to/ stayeth and holdeth back crepinge sores called Herpetas: it driueth away wenmes and hard swellinges and windy swellinges/ and healeth the enlarginges of wind or puls beynges/ called aneurismata/ impostemes/ hote inflamations called erysipelata/ agwayles in the fingres/ or toes/ hard lumps that put furth blood in the fundament or mother/ and also scabbes and scurumes. The iuice of þ pong roote is good for the diseales of the liuer and lunges/ and are also good for deadly payson. The leues are dronken with mede/ or honye/ water/ or with watered wyne/ and a litle peper agaynst agues that come agayne at certayne tymes. Dioscorides sayeth further (but me thynk/ that it smelleth of superstition) that in a quartayn/ the leues of four stalkes ought to be taken/ in a tertian the leues of thye/ and in a quotidiane the leues of one stalk. If it be dronken xxx. dayes together: it is good for the falling siknes. The iuice of þ leues dronken in the mesure of thye ciates that is in v. vnces or thereabout: healeth quickly the faundes or guelsought. If it be layed to with honye and salt/ it is good for fistules and woundes: it is also good for the brekinge or bursting of the bowelles/ both layd to without and also dronken/ and so is it also good for the bursting out of blood.

Out of Galene.



The roote of the fyueleued grasse dryeth exceedingly/ and is verye litle sharpe. wherfore it is greatly vled/ as all other herbes be/ which beynge of fyne and subtil partes yet drye with all.

Of radice or radish.



The herbe whiche is called in English/ radice or radish/ in Dutch the Rettich/ in Frenche/ Raue or Refort/ is named in Greke/ ραδις and ραδανος/ and in Latin Radix/ and of som radicularia. But som of the old Greke writers vled this worde ραδανος for cole/ wherof Pliny toke occasion of error/ gyue vnto radice that which belonged vnto cole.

The description.



Radice hath leaues lyke vnto rapes leaues/ & mustarde leaues/ but there are moze spred vpon the grounde: the stak is great & round: the floures are whyte/ the sede which is browne and turning a litle to reddishe/ is conteyned in litle coddres/ there are two kindes of gardin radice/ whereof one with a longe rowt/ which is very comon in England/ and in law Duche lande: and this kind is called of some Radix cleonia/ and of other Radix algidensis/ and þ other wyth

Radix prima.



Radix secunda.



Radix tertium.



with a round root / not muche vnlyke
vnto a rape. Thys kinde is more com-
mon aboute Strasbourgk in highe
Germany / then in an other place that
euer I came in: this kinde is called of
som Radix Beotia / and of other Ra-
dir Syriaca: it is seldom sene in En-
glande / but it may be named rounde
radice / or rape radice / or Almayne ra-
dice.

There is yet an other kinde of radi-
ce / wherof Dioscorides / & Pliny make
mention of / and it is called in Greke /
ραδις αργη / in Latin *Armoracia* /
in Italian / as Mathiolus sayeth *Ra-*
moracia. Dioscorides writeth *h* wilde
Radice hath leaues lyke vnto the gar-
din radish / sauinge that they are more
lyke the herbe called *Lapsana*: *W*
this be true / all they haue erred / which
haue taughte that the greate herbe /
whiche hath leaues lyke vnto a great
dock / and a berpe sharpe / and bitinge
route / called in Duché *Her rettich* /
and in Englishe *redecole* / should be *Ar-*
moracia or *radix Sylvestris* / for there
is no

is no lyken: s betwene the lese of a dock/and tame oz gardin radice.

Therefore seynge that Dioscorides maketh the leaues of the wilde radishe lyke vnto the leaues of the gardin radice and to lampfana / whyche I take to be a kynde of carlok / thys herbe wyth the dockes leaues can not be radix syluestris. The same Dioscorides writeth that the wilde radice hath a smale tender oz softe route / and somthinge sharpe oz bitinge as the common Greke texte hath / but better textes haue in steede of malache / makra / that is longe. But the red cole / whych manye of the Germaines take for wilde radice / and Armozacia hath a great and a very sharpe oz bytinge route / wherfore it can not be radix syluestris Dioscorides.

Nowe it wil be requyred of me / what I do take for the wilde radice: surelye I take for it an herbe which is named aboute Weissenburg / where as I dyd dwell / Weissen hederich / and of som Wildt rettich: this herbe groweth alwayes in that countrey amongst the rapes: it is very lyke the carlock / but it is lower / and it hath a white floure / and a smale route / but somthinge of the taste / and somthyng of the forme of the longer radishe: the leaues are cut / and indented / as the gardin radice leaues are / and somthyng smother / then the carlocks leaues. It appeareth that Pliny toke thys herbe for lapsana / lib. xx. cap. ix. and falsely set it among the kyndes of kole / when as he ought to haue set it amongst the kyndes of radice / for Pliny in diuerse places / nameth it radice / that he shoulde name cole / as he doeth in the eleuenth booke / and thre and twintigest chapter / and in the seuententh booke / and four and twintigest chapter / and so it appeareth that he taketh cole also in the steede of radice / and confoundeth the one with the other.

The wordes of Pliny that make me iudge thus of him / are these. Inter syluestres brassicas & lapsana / est pedalis altitudinis / hirsutis folijs / napi similinis / nisi candidior / esset flore. I moued with these wordes with Pliny a great while toke wilde radice oz hederick / for lapsana / but after more diligent examinacion / I founde that it was radix syluestris in Dioscorides / that lapsana was an other herbe.

The vertues of radice or radish.



The radice bredeth wynde / and heateth: it is plesant to the mouth / and euell for the stomack. It moueth belchyng / and maketh a man make water / and is good for the belly / that is to make a man go to the stoole. If it be taken befoze meat / it holdeth by / wherfore it is good for them that wolde vomit / if it be taken befoze: it quickeneth the wittes of senses / it is good for an old cough / and for them that brede grosse humores in theyr brestes / if it be sodden and eaten. If the barke of it be taken with honied vinegre / it stereth vomit the more. It is fit for the dropsey. It is also good to be layd vpon them that are diseased in the milt / with hony it stayeth fretting sores / and taketh awaye blew marks. It helpeth them also that are

C iij

bitten

O/radice or radish.

bitten of a viper or adder. It filleth vp with heyre agayne the places that were bared with scaldnes: and with the mele of darnell it wasteth awaye frickelles. Both in meat and drinke it is good for them that are almoste strangled with todstoles/ and bringeth weomen downe theyr floures / the sede stereth on to vomit/ and maketh one pisse well: the same droncken/ wasteth the milt: it is good for the squinsey / if ye seth it with honied vinegre/ and gargle with the broth of it/ beyng hote in youre mouth: it is a remedye agaynst the biting of the beast called Cerales/ if it be droncken with wine. The same layed to with vinegre/ doth mightely stowe awaye gangrenes/ or extreme hote sores.

The nature of the wilde radice.

The wilde radice heateth/ and prouoketh a man to make water / and it is full of heat/ the rootes and leaues are sodden and eaten after the manner of other eatable herbes.

Out of Galene.

The radice is hote in the thyrde degre/ and drye in the seconde. But the wilde is stronger in both those qualites/ wherefore there semeth to be a fault in the text of Dioscorides/ where as he hath υποδρυμῖς/ because also Dioscorides sayeth his self after ward/ θερματικὴ ὁρὴ καὶ καυματωδὴς.

The sede also is stronger then the herbe/ it hath the powre to make rype: and therefore it is good for bruised/ and suche lyke blewie places / Townes men or citizens vse to eat radice raw/ wth a salte sauce lyke salte fishe byrne/ without vinegre/ at the beginning of theyr dynner or supper to make theyr bellies soluble: I maruel not onely at vnlearned / but also at Phisicioncs/ which eat radices after supper and that raw to helpe their digestion: they saye that they haue experience that it will do so: yet for all that theyr hath bene no man which hath folowed them without hurt: hetherto Galene.

Of the rape or turnepe.



Rapum named in Greke ρογγυλῖς / and is called in English of them of the South countre / turnepe/ of other countre men a rape/ in Duche rubē/ in French naueau/ in Spanishe nabos/ in Italian rape.

There are thre kindes of rapes/ one garden rape whiche is rounde and verie great/ and an other garden rape/ whiche goeth oute abroad/ as Pliny writeth/ and the thyrde which is called the wilde rape/ and it rinneth furth a long.

Theophrast diuideth the rape into the male/ and the female / and writeth that they grow both of one sede/ and that the rapes set wth a set thicke together/ grow al into males/ and if they be thynner set/ they grow into females/ where vpon a man may gather that the great headed ones/ are the females/ and the longer and smaler headed/ are the males/ because thicke setting of headed routes commonly maketh them small/ and the thinne setting/ maketh them greater/ as the fat ground also maketh greater/ and the leaner ground the lesse and thinner.

The

The great round rape/called comonly a turnepe/groweth in very great plenty in all Germany/and more about London/then in any other place of England that I knowe of:but the long rooted rape/groweth very plentifully a litle from Linne/where as much oyle is made of the seede of it.

The gardin rape is so well knowne that it needeth no description/ & therefore Dioscorides doth not describe it.

And although Dioscorides doth describe the wilde rape/ yet could I neuer fynde any herbe that answered in all poyntes unto that description. And though I folowynge my maisters/haue thought y the comon rapuncel should be y rapistrū or raym syluestre/ yet after more streit examinacion I founde y the descriptiō of Dioscorides in diuerse poyntes dyd not agre w it.

The vertues of the rape.

The rout of the rape soddē/ nourisheth/ breedeth winde/ & maketh a louse fleshe/ & strereth a man to Menery. The broth of rape is good to be poured vpon gouty membris/ and kybed or moolde heles. But y rape it selfe/ broken/ and layed to/ is also good for the same purpose: if ye make an hole in the rape/ and put in it the cerat of roses/ & set it in y ashes untill it be molten/ it is very good for the kybes oz mooles y haue the skin of. If ye eat sperage w rapes/ then it will prouoke a man to make water: the seede is very mete to be in preseruatiues & triacles/ and such cōpositiones as franche oz lyffe ake. The same drunken/ is a present remedy agaynst poysoned and deadly drinckes. The same seede of rapes stereth by also the pleasure of y bodye: the rape layd by in byne/ nourisheth lesse/ but it maketh a man to haue an appetite to meat. Dioscorides maketh no mention of any nourishment/ y the wild rape shoulde gyue/ but that it serueth for scouring oyntmentes/ and sopas/ for the beautyfyng of the face/ and other places of the body.

Out of Galene.

All that stādeth out of the ground/ is fit to be eatē/ as an eatable herbe/ y roote which is in y ground/ is harde & not mete to be eatē/ but whē it is soddē in water/ it is meruell/ if any of the lyke kindes of herbes nourish lesse/ it maketh a iuice in the body grosser thē measurable: wherefore if a mā eat of it out of measure/ it engendreth a raw iuice/ specially if the stomack y receyue it be weyke: it requireth long sething/ and it is moſte to be commended that is twiſe soddē: if it be taken somthing to raw/ it is harder to digest/ and it is full of winde/ and hurtful to the stomack/ and somtyme it grypeth oz biteh the stomack.

Out of Simeon Sethi.

The rapes are hote in the second degre/ & moyst in y first/ they nourish sufficiently/ & prouoke brine/ & ingēdre much seede/ & swage y roughnes of y throt & breast. If they be eatē w salt & vinegre/ they sterc by an appetite: Rapes of a certayne property that they haue by them selues/ are good for the whyt flaw/ and such lyke diseases of the nayles.

Out of Aurrois.

Rapes are hote/ and moyst/ and brede winde/ and sterc by pleasure of y bodye/ because they heat the kidnes/ and they haue a maruelous property to lyght the eyes/ oz to make the eye syght clere.

Of Crowfoot kingeux or gollande.

Ranunc.

Ranunculi prima species.



Ranunculus sativus.



Ranunculum tertium.



Ranunculum quartum.





Ranunculum septimum.



Ranunculus is called in Greke βαργαχιον / in Englishe / Crowfoot or kingeys / or in som other places a gollade / is named in Duch hanenfuss. There are many kindes of crowfootes / but they haue all one streynight / that is byting and very blystring: one of them hath leaues lyke vnto Coriander / but broder / somthing whitish and fat / a yelow flower / and somtyme purple / a stalke not thick / but of a cubite heygth / a litle route / whyte / whyche hath litle thinges / lyke smale thredes / cominge out after the maner of helleboz / or neseworthe / it groweth besyde ryuers: there is also another kynde / whych is more hozy / and with a longer stalk / whych hath many cuttinges / or iagginges in the leaues / & it groweth much in Sardinia / & it is very sharpe /

Of Crowfoot kingeux or gollande.

sharpe/and they call it also wilde perſely. The thyrde kind is verie litle/and hath a greuous ſmell:the ſloure of it is lyke vnto golde. The fourth kynd is lyke vnto it/with a ſloure of the coloz of milke.

Beſyde theſe kindes of Crowfoot/ whiche Dioſcorides hath here deſcrib-
ed:there are fyue other kindes at leaſt/wherof the firſt kind hath round
and ſomthyng indented leaues lyke vnto tunhoue / with a roote verie
rounde/hauing littel taſſels/ in that place that is next to the ground lyke a
leke. Thys kinde groweth plenteouſly in my orchard at Wyſſenburg.

The ſeconde kinde hath leues lyke the head of a lance/and it is called of
ſom lanceola/and in ſom places of England/ Spere woite / it groweth al-
wayes in moyſte and watery places.

The thyrde kinde is lyke the common ſoft in all poyntes/ſauing that it is
ſo ſweete/that it is eaten as a ſallet herbe about Mentz in Germany/where
as it is called ſmalt wort/and ſueſſ hanfuſſ.

The fourth kinde is one of the two with a white ſloure/wherof the one
groweth in woddes and ſhaddiſh places/in April/ & the other kinde swim-
meth aboue the water in poules/for the moſt parte of Summer: for when
as Dioſcorides maketh but one kinde of Ranunculus with a white ſloure/
the one of them therefore before named/muſt be none of his Ranunculus/
but an other.

The fyfte kinde is it that may be called for the great numbze of leaues &
it hath:in the ſloure Ranunculus polyanthos/and I do not dout/but beſide
theſe/there are yet mo kindes of Crowfoote / then Dioſcorides hath made
mention of.

The propertie of Crowfoot out of Dioſcorides.



he leaues and tender yong ſtalkes/ if the be layd vnto any place/
to make bliſters and a ſcabby cruſt with payn: it taketh away
rough ſcabby nayles/and the ſcabbes them ſelues/it putteth a-
waye alſo pynnes of woundes/ & litle markes like prickes / alſo
if they be layd to/within a litle whyle they take away hanging
wartes/and ſuche as haue the ſozme of pſſimpyes/and they take alſo away
the head/it is good to waſhe the mouldneſſe of ones heles/ with the broth of
it. The drye powder of the rout in ones noſe/prouoketh neſſing/ & if it be layd
to ones toth/it will eaſe the payne/but it will breake the toth.

Of the buſhe called Rhamnus.



Rhamnus is a buſhe that groweth about hedges/ &
hath twigges that grow right vp/and ſharpe pic-
kes/ as the hawthorn hath/it hath litle leaues/and
ſomthinge long/and ſomthinge fat and ſofte/ there
is an other kinde that is whyter / and the thyrde
kinde hath black leaues/ and a broder / with a cer-
tayne light redneſſe/and roddeſſe of fyue cubites high
more full of prickes/but the prickes are weaker and
not ſo ſtyffe/but the fruit is brode/whyte/thin/ and
as it were litle veſſelles made to holde ſede in/lyke vnto a whoyle.

Of theſe

Christ thorne: in latin Rhamnus cathartica

Of Rhamnus. (us. perhy. 28: 29: 115



Of these thre kindes of Rhamnus/when I was in Italy/ I sawe but one kind/that is the thyrd kind/ which hath the round leaues/ wher as I sawe it/ it was called Christes thorne/ as though Christe had bene crowned with rhamnus/ I neuer sawe it in Englande/and therefore I knowe no Englishe name for it. But it maye be called ether Christes thorne/or buklers thorne/of the fashion of the fruyt or rounde ramnes/ of the brodnes of the leaues in comparison of the other two kindes/it groweth in the mounte Appennine a litle from Bononye: Matthiolus setteth two kindes furth that I neuer sawe.

The vertues of Rhamnus.



The leues if they be laid to/are good for wild fires/and greate hote inflammationes/ som holde that the bowes of it set at mennes doores/ or windowes/ do dryue awaye sorcery/ and inchantemētes/that wyches and sorcerers do vse agaynst men.

Of the bushe called Sumach out of Dioscorides.



Thus is called of the Arabians and apothecaries Sumach/it may be called in English also. The Sumach which is vled for a sauce vnto meates/which som call rede: is the fruyte of the lether Sumach/ whiche hath the name of lether/ because men vse it to thicke lether therewith: it is a littel tre growinge in rockes of two cubites hygh/ wherein are longe leues/ somethinge redish/ indented roundabout lyke a saw/ the fruite is lyke vnto small clusters of grapes/ of the bignes of a turpentine and a litle broder.

Out of Galene.

Sumach is a busshye shrub/ and doth binde together and dryeth/ for the leather dyers/ or tannares vse this same bushe to dye and to binde together

Of Sumach.

Rhus.



together: the physicionēs use cheſely the berryes thereof / and the iuyce whyche is of a berrye tarte taſte and bindinge with all / it is drye in the third degre / and cold in the ſecond.

This Sumach that Dioſcorides and Galen maketh mention of / groweth in no place of England / or Germanye that euer I ſaw / but I haue ſene it in Italy / a litle ſouth of Bononye in the mounte Appennine / it may be called in Engliſh Sumach / as the Appotecaries and Arabians do.

The vertues of Sumach.

The leaues haue a bindinge poure / and ſerue for y^e ſame purpoſe that Acaſia ſerueth for. The broth of them maketh ones berrye black / and they are good to be poured in / or to be ſitten ouer / or to be dronken for the bloody ſyre / they are good to be poured into the eares that haue water runninge oute of

them / if they be layed to with vinegre or honye / they ſtaye and holde in aguayles / and deadly burning ſores / called gāgrenes: but the iuyce or broth of the withered leaues ſodden in water / vntill they come to the thicknes of honye / they ſerue for the ſame purpoſe that Licium doeth: the fruyte can do all the ſame thinges / and is fit in ſauces for meat / for them that haue the common ſyre or bloody ſyre / it defendeth from inflammation or burning / if it be layed to with water / bruſed places / and the vttermoſt pates are / whych pared of / and blew places alſo. It ſcoureth away the roughnes of the tounge / minged with hony / it ſtayeth alſo the whyte floures / and healeth the emroddeſ / or flowing of the blood of the fundament / layed to with the cole of an oke tre / beaten into pouder: but the broth of this is ſodden and congeled together / and after a maner doeth better the ſame thinges / then the fyrſt doth. It bringeth alſo furth a gum whiche is good to be put in a hollowe toth / to ſtanche the ake thereof.

Ricinus

Of the herbe called in Englishe palma Christi.
Ricinus.



Ricinus is called i Greke Cici / or Croton / in English palma Christi / or ticke sede because it is like a tycke.

it is called in Duch / wonder baum / Kreutz baume / and zekke kornet / in French Palma Christi. It groweth onelye in gardines / so far as I coulde se.

Palma Christi whiche hath the name of a mannes hande / with the fingers stretched out / when it is grown by: it is lyke vnto a yonge figge tree / & hath leaues lyke vnto a playne tree and hollow stalkes lyke a riede / the sede groweth in clustars whiche are rotighe and sharpe without: but when the hulke is of / then it looketh very lyke a dogge louse / which is called a tycke: it groweth often tymes so hygh / as though it were a tre / but as soun as the froste cometh / it perisheth sodenly. Som call this herb al

so Cataputiam maiorem / and som call it Karuam.

The vertues of palma Christi.



Men vse to presse out of the sede of Palma Christi an oyle / called in Latin oleum cicinum and ricininum / which is nothing mete for meat / but for lampes and emplasters / xxx. cornes piled / broken and dronken / driue thorough by the belly / sennecoller and water / they prouoke also a man to vomit / but this purginge is very vnpleasant and paynfull / and ouerthroweth the stomacke / the same kinnelles brused and layed to / scoure away freckelles and lile harde swellinges / and suche spottes as come by the heat of the same: but the leaues broken and brused / and layed to with the mele of perched barley / swage the swellinges and inflammationes of the eyes / the same layed to ether by them selues / or wyth vinegre / swage the brestes or pappes swellinge / wyth to muche plenty of milke / and the greuous inflammation / called saint Antonies fyre.

Of the rose.

Of the Rose.

Rosa.



Rosa is named in Greke Rodon/ in English a rose / in Duche ein rosen / in French vn rose. The rose is so wel kno

wen that it nedeth no description/ Dioscorides maketh mention but of one kinde of roses / but Helue maketh two kindes/that is of the whyt and rede: but sence Helues tyme/ there are found diuers other kindes as Damaske rosens/incarnation roses/muske roses/with certayn other kindes/whereof is no mention in any olde wyter.

The propertie of the rose out of Dioscorides.



The rose cooleth and bindeth. But the dyre roses do binde more/the iuyce oughte to be pressed out of the tender roses / after that whiche is named the nayle/ be

cut awaye:for that parte is it whiche is whyte in the leafe/ the reste of it should be pressed and brused in a morter in the shaddow vnto it be growen together/and so should it be layd by for eye medicines/so are the leaues also dyed in the shaddow/so that they be oft turned/that they moulde not / it is pressed out of the dyed roses sodden in wine. It is good for head ache/ the ache of the eyes/of the eares/of the gummes/ of the fundament / of the right gutte/and of the mother/ if it be layed to with a fether/ or poured on. But if they be layed to after that they are brused without any pressing/they are good for the outrageous heat of the midryf/and against the lousenes of the stomack that cometh of moysture/and agaynst saint Antonies fyre/ when as they are dyed & broken/they are sprenched amongst the rhyghes or shares/they are mengled with medicines called anthera / and preseruatiu medicines for woundes. But the floure that is founde in the middes of the rose/is good agaynst the reume or flowing of the gummes/ if it be layed on dyre. But the heades dronken/stop the belly/and casting out of blood.

Dute

Out of Galene.



The rose is of a waterish hote substance/soynerd with two other qualities/that is to wete binding and bitter/the floure is moze binding then the roses selues be:and therefore it drieth moze.

Out of Mesue.



The rose is colde in the fyrste degre/ and drye in the seconde/ and is compounded/and made of two diuers/and separable substances of a watery/whyche is measurable/ & of an erthly bynding/geuing vnto it much matter/ but of an aerish swete and spicpe/and fyre and fyne/of whych commeth the bitternes/the leaues the perfection and the form oꝝ beautye. But þoþore of the fyrie substance whych hath driuen in the beautye the rednes/ is stronger then it that brought in the bitternes/and for this cause with only dryinge: this propertye is losse/which the other abyde still/whych if they perishe/it shall be nomoze a rose/then a dede man/is a man/ yet the grene roses are moze bitter then binding/ & by the reason of this bitternes/ grene oꝝ moyste roses purge/and that chesye with theyꝝ iuice/but when they are dyed/the heat beyng resolued / whiche maketh the bitternes/they shewe a substance binding oꝝ drawing together. The iurce of rosens is hote almost in the fyrste degre/because it is sytcd and sondꝛed from the earthly & colde substance/it purgeth and resolueth/openeth/and scoureth/but the drye rose is colder and moze binding/ & that yet moze whiche was not yet fullye growen:and the whyte moze / then the rede: the rose also resolueth and queneth out hote distemperatures/ and strengtheneth and bindinge together the partes/and doth it most with the sede and litle heyꝛes that are founde in the middes of the sede vessels: nãhen as there are rede roses and whyt/ and of both the kindes/som haue manye leaues/and som fewe/ & som haue playne leaues/ & som haue curbed/in both the kindes/ that is better whole natural coloz is persitter/and hath fewer leaues and playner. The whyte roses purge noþynge at all/ oꝝ ellis verye litle/but they binde & strenghten moze then the rede do. The iuice of them that are full rype/ are better/ and so is the water better wherein the rype roses are steped in. It scoureth the blood of the beynges and arteries/from yelow choler of galle/ it is good for the iaundes/ for it openeth and scoureth awaye the stoppingses of the stomack and lyuer/it streinghteneth the hart and stomack/ and healeth þ trimbling of the hart:the cause beyng emptied out before. It is good for cholerick agewes:Rose oyle conforteth the same partes/ that the stilled water of roses doth/they streingth the louse substance in drying them together/and fortifye the holding poure/they put out all hote burninge/ and staunche the ache that commeth thereof/they make a man slepe/but they prouoke a man to nese/and stere a man to the pose/ and they are euell for rheumatike persons/they fasten the vuula and the thoppel oꝝ throte/ and strenghten thẽ/ and take dronkenness away. The rose seyng that it is a gẽtle medicine/ but weyke in purging/it hath nede of helper as whay/hony: for an vnce of the iuice of roses/with two oꝝ thꝛe vnces of whay/with a litle spicknarde/doth

Of Madder.

purge well the leaues of roses infused in whay and pressed out with honye
purge also without any grese.

The syrop of the iuyce of roses/and of roses themselves doth purge also
gently: Roses condited in honye/scoure/purge and strengthen: but condited
with sugar/they scoure lesse/but they strengthen more. The water wherein
roses haue ben infused/clegeth/scoureth and purgeth. And distilled water
strengtheneth/but it purgeth not/for the purging and scouringe vertue/be-
cause the subtil heat of it/is dissolued awaye with the fyre. Vinegre of roses
staunche all kindes of inflammaciones and hote burninges/it cutteth in
sonder/and scoureth and conforseth or strengtheneth. The roses speciall ye
beynge freshe/can abyde no sething: for theyr purging and scouringe vertue
is dyuen awaye by the fyre: the iuyce of roses by measurable sethinge/is
made more fyner/and scoureth more myghtely. Oyl that is made of vnrype
oliues/let in the son wyth vnrype leaues of roses/doth myghtely resolute: the
iuyce of roses is gyuen from an vnice vnto ij: the syrop wyth the iuyce of
them is taken from two vnices vnto fyue.

Of Madder.

Rubia sativa.

Rubia sylvestris.



Rubia

Of Madder.



Rubia is named in Greke Erithrodanon / in Englishe madder / in Duche rote aut / farber rote / in Frenche garance.

Rubia is a rede dying rout / whereof one kinde is wild / and an other kind is set and trimmed: the stalkes of madder are foure squared / longe / rough / lyke vnto the stalkes of goosbareth / but in all pointes greater and stroger / hauing leaues by certaine spaces / goyng betwene one order of leaues / and an other in euery ioynte or kne lyke vnto sterres goyng roundabout. The sede is rounde / fyrst grene / and after rede / and last when it is ripe / black. The route is small / long / rede / and prouoketh a man to make water. The greater kinde of the madder whych beth to be set / and planted / groweth verie plenteously in many places of Germany / but in greatest plēty that I know about Spyrre. The wilde kinde groweth plenteously both in Germanye in wooddes / and also in Englande / and in the most that euer I sawe / is in the yle of Wycht. But the fairest and greatest that euer I saw / groweth in the lane of besyde Wyndchester / in the way to South hampton.

The vertue of Madder.



The rote causeth a man to make water: wherfore if it be dronken wpyth mede / it healeth the guellought or iaundes. It healeth also the sciatica and the palsey. It driueth out muche and grosse vyne / and somtyme blood. But they that drinke it dayly / ought to be washed in a bath / and to se the difference of those thynges that are emptyed furth / the iuyce dronken wpyth the leaues / is good for them that are bitten of venemous beastes. The sede dronken with honied vinegre / called oximell / melteth awaye the milt. The roote layed to: dryueth furth both the byrth and the floures / and also the secondes / if it be layed to wpyth vinegre / it healeth whyte freckelles.

Of the Bramble bushe or blaak berrye bushe.



Rubus is also called in Latin Sentis / in Greke Batos / in English a bramble bushe / or a black berrye bushe / in Duche ein Bromber / in French Rouce.

There are two kindes of this bramble / one that groweth commonlye in hedges and with other busshes / and an other kinde that groweth in small plandes of freshe waters / and about riuers sydes / and also in corne felde. This is called of som Chame-batos. As the great kinde hath alwayes black berries when they are ripe / and full of sedes: so the lesser kinde hath somtyme rede berries / whē as they are ripe and but a few sedes. But that they are much pleasanter to eat then the greater berries be.

Of the Bramble bushe.

The vertues of the bramble bushe and berries.

Rubus.



The bramble bindeth/
drieth and dieth heye.
The broth of the braun-
ches if it be dronken/ it
stoppeth the belly / and

stayeth the isshew that weome haue/
and it is good for the biting of y^e ser-
pent called prester : they strengthen
the gowmes: and the leues chewed/
heale the diseases of the mouth. They
stave rinnige sores/ they heale rin-
ning sores in the head/ they are also a
remedy for the eyes that fall doune/
the leaues are good to be layd vpon
hard swellinges of the fundament/ &
to the emrodes/ the leaues are also
good to be bled agaynst the ache of
the stomack/ and for the diseases cal-
led Cardiac passio. The stalkes or
braunches bse to be brused with the
leaues/ and y^e iuyce to be pressed out/
and to be dyed by in the sonne into
an hard lumpe/ which is singularly
good agaynst the diseases before na-
med.

The iuyce of the berry of a bzan-
ble bushe/ if it be full rype/ is fit for y^e
medicines of the mouth. The bellye

maye be stopped by eating of the berry halfe rype / and also with the floure
dronken in wine. Galene besyde all these properties that he confesseth/ that
the bramble hath/ wyteth also that the barke of the route of the bramble/
breaketh also the stone.

Of the Brere bushe or Hep tre or Brere tre.



Rubus canis or canirubus/ is named in Greke Ky-
nosbatos/ in English a Brere bushe/ or of other some
an help tre/ in Duche wilde rosen/ or heck rosen.

The description of the Hep tre.

The Hep tre is a bushe lyke a tre/ much greater
then a black berry/ or bramble bush/ it hath lea-
ues muche broder then the myrtell hath/ with strö-
ppikes about the bowes/ it hath a whyte floure/ & a long fruyte/ lyke vnto
the

Of the Brere bushe or Hep tre.

179

Rubus canis.



the kynell of an oliue/whiche when as it is ripe/ is fayre rede/ and withini
it hath doune lyke flackes.

By thys description of Dioscorides maye diuerse errores be confuted/
first theys that take rubum canis/for the bramble and theres also y holde
that holde styffe/that rubus canis is our hawthorn/for nether the fruyt of
the black berry bushe is long/nether hath any doune in it/nether hath the
fruyt of the hawthorn any doune or flockes with in it/wherfoze seying that
the fruyt of rubi canini hath doune in it/and nether the fruyte of the black
berry tre/nether of the hawe tre hath any in it/nether of these can be ru-
bus canis.

As touchynge the Egline I take it to be a seuerall kinde from the
brere / and reken it to be the bushe that is called of good wyters kynopro-
don/oz rosa canina.

The vertues of the Brere tre, or Hep tre.

The fruite of the brere called an Hep/if it be dyed/ and the doune that
is within taken out/stoppeth the belly/whereby a mā may gather that
it bin.

Of the bushe called Raspis.

it bindeth strongly. But the leaues binde wepely. We must beware that ye eat none of the downe that is within. For it is very perilous for þ throte and winde pype. Let them therfore take hede that make tartes of Heppes/ that they purge them well from the down. The tartes made onely of Heppes serue well to be eaten of thē that vomit to much/ or haue any flire/ whether it be the bloody flire or the common flire.

Of the busshe called raspis or hindberry.

Rubus.



Rubus ideus is named in Greke Batos idea/ in Englishe Raspis or Raspices/ and in the North countre Hyndeberries/ in Duche Hyndbere/ in frenche Frambois.

Rubus ideus as Dioscorides writeth/ hath that name because it groweth very plenteously in the hyl Ida. This bushe is muche tenderer/ then the comon bramble bushe/ and is roughe or sharpe/ with fewer prickles: howbeit/ it may be found in som places withoute anye prickles at all.

The bushe that I take for the ryght Rubo ideo/ groweth in the greates hygh hilles a littel aboue Bone/ and in East Fressland in a wood besyde Anrik/

rik/and in many gardines of England. It hath much smother stalkes then the bramble/and no great howky prickes at all/the berries are rede.

Matthiolus writeth that there is in the mountaynes of Trent / a kinde that hath rede berries and very pleasant/and without kirkelles/which som of the later writers haue iudged to be rubum ideum. But he sayeth he can not se how/that it can be proued to be so. For when as Dioscorides sayeth/that rubus ideus hath the name of idea/he supposeth that ther vpon it may be well gathered/perchance not vnaduisedly that rubus ideus groweth no where ellis/but in Ida/as radix idea doth/ and as dittani/ the righte groweth only in Candy/except a man take this word idam/for growing vpon the mountayn. Because this kinde of argument is oft vsed of Matthiolus/ I thinke now that is mete/because the place requireth to cōfute this kind of argumente/ because he vseth it in confuting the truth/whiche other men found that he could vnderstande and consent vnto. If this be a good argument/rubus ideus groweth in plēty in Ida/therefore it groweth no where ellis:then this is also a good argument/Stechas groweth only in the plandes of frenche agaynst Massilia/which are called Stechades/ wherbyon it hath the name/therfore there is no Stachas/but it that groweth in those plandes. Therefore it that groweth in Arabia/and it that groweth in Spayne and Italy/is no Stechas. This must also be a good argument. Dioscorides sayeth that Aconitum lycocotonon groweth plenteously in Italy in the Iustine mountaynes:ergo/wheresoeuer any herbe hauing the forme and properties of Aconiti lycocotoni/be founde if it grow not in Italy/ it is not Aconitum lycocotonum. But sayng that these be noughty argumentes so is it that Pliny and Matthiolus make/also noughty. Rubus ideus hath þ name/because it groweth very plēteously in the hill Ida: ergo it groweth only in Ida. For Dioscorides sayeth not/that rubus ideus groweth only in Ida:but that it groweth there in plentye/ and therefore denieth not/ but þ it may grow also in other places as well as there.

Conradus Gesnerus writing of suche herbes as are in mounte Fracto/ sheweth a bushe to grow there/whiche he calleth Rubum ideum/ and he describeth it thus. Rubus ideus is there almost with a fruyt of a black berrie without any prickes/low with a woddish or hard roote/ with leaues like þ brāble/or strawberry/w little kirkelles two together or thre together/ or one alone in one berrie. The tast of it is soure/it groweth vpon a rock.

The vertues of Raspis.



He Raspis hath the same vertues that the common bramble hath/and besydes also the floure of it brused with honye/and layed to/is good for the inflammationes and hote humores gathered together to the eyes/and it quencherh the hote burninges/called erisipelata:it is good to be geuen with water vnto them that haue weyke stomackes. It were good to kepe

Some of the iuyce of the berries/and to put it into som pretty wodden vessel/ and to make of it as it were raspis wine/whiche doubtlesse should be good for many purposes/both for a weyke stomack/and also for the fire/and diuers diseases of the gournes/teth vuula tong/and pallat and other places thereabout.

Rumicis primum genus.



Rumicis secundum genus.



Rumicis tertium genus.



Rumicis quartum genus.



Of the Kindes of Dockes.



Rumex is called in Greke Lapathon/ in Englishe a Dock/ in Duche Wentwelwortz/ in frenche de la pabelle. Of the Kindes of Dockes/ they call one Orilapathon/ and in the bypermoste partes/ it is harde and somthing sharp/ and it groweth in pooles and diches: the seconde is it of the garding/ not lyke vnto thys. The thyrde is a wilde kinde/ and it is small/ and lyke vnto plantayne softe and lowe.

There is also the fourth kinde/ whiche is called of som Oralis or Anararis/ or Lapathum agreffe/ whose leaues are lyke vnto the leaues of the littel wild dock/ the stalke is not great/ y^e sede is somthinge sharpe/ round rede/ and bytyng/ and it is found in y^e stalke and outgrowing twigges/ hetherto hath Dioscorides written. To whose writing som of the later Grecianes do not fully consent/ and namelye in the descriptiones of Orilapathi and Oralidos/ for som of the later Grecianes seme to take Orilapathum/ as though it had the name of the sour and sharp taste/ and not of the sharpnes of the ouermoste part of the top of the leafe. Aetius in the healing of the falling sicknes/ writeth these wordes after the translation of Cornarius of Oralis: Orallidem siue rumicem acutum/ viridem presertim quotidie dato a primo luna vsque ad trigesimam/ in whiche wordes he semeth to confound and make all one of Orilapathum and Oralis. Thesame Aetius writeth thus of Oralis in the healing of the iaundes. Oralis est rumex acri sapore/ folijs ramulis et folijs caude quadrangulati/ &c. We may se that Aetius geueth here vnto the tast of Oralis sharpnes/ wyth bytyng as this worde Acris doth signifie/ & a four cornered stalke/ whereof nether of both Dioscorides geueth vnto his Oralis/ nether to his Orilapatho. As for my parte I do not remember that euer I sawe anye such sozel as Aetius describeth. Nowe as concerning the Kindes of Dockes whereof Dioscorides writeth/ I am sure/ we haue the same/ and also more then he made mention of/ we haue the great kinde of Dock/ which the vblearned toke for Rebarbe/ & is called of som Rubarbarum monachorum/ and this do the common herbaries of this tyme take for the garding Dock of Dioscorides/ we haue a kinde of Dockes that groweth in shallow diches and watery places/ wyth a very sharp leafe/ wyth a taste lyke vnto other Dockes/ and thys do I take to be Orilapathum in Dioscorides. There is an other kind of Dockes that groweth in moyste and watery grounde/ with a leafe muche rounder then it that I spake last of/ it hath a very soure taste lyke sozel/ and this do I take for Orilapatho of Aetij and other of hys tyme.

We haue two Kindes of wild Dockes/ the one with the form and lyknes of plantayn/ whych groweth in middowes and in bare grenes/ and an other kind with a leafe not much vnylike the leafe of Aran: and so many Kindes haue we also of Oralis or Sozell/ for the one hath a rounder leafe/ and y^e other sharper/ w^{ch} sharpe thinges resembling abroad arrow head. We haue also an other kind of dock growing in orchards & gardines/ & about townes & suche places as kye & oxen/ & other beastes vse comonly to haunt & stad in.

Thys

Of the kindes of Dockes.

This kinde for the form that it hath with the garding Dock/ maye seme to be a kinde of it. But by it that groweth without settinge/ or sowynge/ it maye seme to be a kinde of wilde Docke. But it maketh no great matter of what kinde it be of/ seynge it is knowen by experience to haue the vertus that other Dockes haue.

The vertues of the Dockes.



The leaues of all the kindes of Dockes/ when they are sodde soften the belly. The leafe layd to raw with rose oyl or safron/ driueth awaye melicirides/ which are apostemes/ which haue an oylissh thyng within them lyke vnto honye. The seide of þ wilde Dockes/ and of the dicke Dock with the sharpe leafe/ and of the soxrel/ is good to be dronken in water or wine agaynst the bloodye fire or other fires/ and agaynst the lothsumnes of the stomack/ and agaynst the biting of a scorpion. If any man drinke any of these sedes/ and after chaunce to be bitten/ he shall haue no hurt of it. But the routes of them/ sodden wyth vinegre/ and also though they be raw/ if they be layd to/ heale leproes/ þ foule scuruy euell/ and rough scabby nayles. But the place must be rubbed before in the sonne with nitre and vinegre. The broth also if the itchinge places be bathed therewith/ driueth awaye the itche. They swage also the payn of the teth/ if they be sodden in wyne/ and þ teth be washed therewith/ they swage also the payn of the eares/ they dyscuss also awaye harde lumpes and wenues if they be sodden in wine and layd therto. The same layd to stop the isshewe of woemen/ if they be sodden in wyne and dronken/ they heale the iaundes/ and breake stones in the bladder/ and prouoke doune floures/ and they are good for them that are bitten of a scorpion. The great Dock called in Greke Hippolampathon/ which groweth in meres and great pooles/ hath the same nature that other haue. The old wyters appoynt no certayn degre vnto the kindes of Dockes/ but Aetius writeth that the Dock is partaker of heat/ naminge no certayn kinde. But Rasis vnder the name of Acetisa/ whyche worde the Arabians interpretes without all discretion vse for al kindes of Dockes/ sayeth that acetosa is cold and drye/ but he telleth not in what degre/ but I suppose that Rasis writeth of soxrel rather then of any other kind. But my iudgement is that soxrel is colde at the least in the first degre/ and that the other kindes are not manifestly hote/ but rather bowynge to coldnes/ then to any notable heat.

Of the bushe or shrub, called Kneholme, or Buchers browme.



Ruscus is named in Greke myrsine agria/ that is myrsus syluestris/ in Barbarus latin bruscus/ in English Kneholme/ or Knehull/ and of other Bucher browme/ and of som Petigre/ I neuer sawe it in Germany/ therfore I knowe not the Dutch name of it.

Ruscus

Sabina.



Ruscus called of Dioscorides Myrtus sylvestris / hath a leafe
lyke vnto a myrtell tre / but broder / lyke in fashon vnto a lance /
sharp in the top . It hath a rounde fruyte in the middes of the
lese rede / when it is ripe with a harde kirkel within. The twig
ges are bowing lyke vinde braunches / which come out of the
route / they are tough a cubit high / full of leaues / the routes are lyke vnto
grasse binding / tarte in taste / and somthing bitter. This bushe groweth ve-
rye plenteously in Essex and in Kent / and in Barke shyre / but I could neuer
se it in Germany.

The vertues of kneholme.

The leaues and the berries dronken in wine / do moue a man to
make water / and bring weomen theyr floures / and breake the
stone of the bladder / they heale also the iaundes / the Strangu-
ria / & y head ache / the broth wherin y routes are sodden / can do
the same. The yong stalkes vse to be eaten for sperage / after y
maner of a worte or eatable herbe / but they are bitter and prouoke vyne.

Æ ij Of

Of Rue.

Ruta.



Ruta is named in Greke Pyganon/ in Englishe Rue or herbe grace/ in French rue de gardin/ in Duch Weinraut. Ther are two kindes of Rue/ the gardin Rue is so well knowen in all countrees/ that it nedeth no description. But the wilde Rue is so gessen and skant/ that I could neuer find it in all my life time/ nether in Germany nor in England/ sauing one tyme in Weissenburg/ and the seide of that/ was sent me from Zurch by doctor Gesner/ it hath much smaller and longer leaues/ then the common Rue hath/ or ellis much lyke in other poyntes vnto it.

The vertues of Rue out of Dioscorides.



The wilde Rue that groweth in woddes and mountaynes/ is more sharp or biting/ then the gardin or sowen or set Rue/ & it is not fit to be eaten. Amongest the kindes of gardin Rue/ is mosse fit to be eaten that groweth besyde a figge tre: they haue both a burning propertie: they heat & bring of the skin/ prouoke water/ & driue floures. And both they/ whether they be ta-

be taken in. . . ge belly/it is a soferayne medicine
 preseruatiue ag. . . acetable of the sede of it be taken with
 wine:yea the leaues take. . . ozehand by themselves/and with nuttes / and
 with dried figges/make poysoned medicines to wante theyr streingth. If
 they be taken after the same maner/they are good agaynst serpentes. Rue
 both in meat/and in drinke/destroyeth the naturall sede. If it be sodde with
 dyed dyll/and dronken/ it stancheth the gnawinge in the bellye. If it be
 dronken as is sayed before:it is good for the ache of the sydes and of y brest/
 agaynst pursines & shortnes of breath/agaynst coughes/agaynst the inflam-
 mation of the lunges/agaynst the sciatica and the ache of the ioyntes / and
 agaynst the colde that commeth agayn by certayn fittes or courses. If it be
 poured in with oyle/it is good for the windines of the great gut/ and of the
 mother/and of the streyght gut.The same broken with honye/and put into
 the secret place a good waye by/deliuereth woomen of the stranglinge of y
 mother. If it be heated with oyle and dronken/it killeth wormes. Som vse
 to laye it to with honye for the ache of the ioyntes/and som vse to laye it to
 with fygges agaynst the dropsey:yea if it be dronken/it is good for the same.
 Also if it be sodden in wine to the consumption of the halfe/and rubbed on/
 it will do thesame. It quickeneth the syght both raw/and condited / if it be
 receyued in meat: it swageth the ache of the eyes/if it be layed to with the
 floure of parched barlye. With rose oyle and vinegre/it helpeth them y haue
 the head ach:if it be byuled and put into the nose thrylles/it stoppeth the bur-
 sting out of blood out of the nose:if it be layed to with bay leues/ it swageth
 the inflammation and swellinges of the stones/and it healeth wheales with
 myrt/and a treat made of wate:if ye rub the place with wine/ peper and ni-
 tre/it healeth the whyte morphew. But if it be layd to emplaster wise/ with
 the same/it taketh awaye litle rede lumpes like knoppes of tyme/and war-
 tes also lyke ppsinures:if it be layed to with hony and allome/ it healeth the
 foule scouy euell. The iuyce of Rue made hote in the pyll of a pomgranat/ &
 poured in/ is good for the ake of the eares. The same healeth dull eares/layd
 to with the iuyce of fennel and hony: if it be layed to with vinegre / whyte
 lead and rose oyle/it healeth hote and cholerick inflammations and runninge
 sores/and tetters/and the running sores of the head.

If rue be eaten after ward/it dilayeth and stancheth the biting or sharp-
 nes that commeth of the eating of garlyk and onyones.

The Rue of the mountaynes if it be eaten/it killeth a man. But the sede
 of the wilde Rue dronke/ is good for inwarde diseales/ and is fit to be men-
 ged with preseruatiues and triacles.

The sede also of Rue perched/ if it be geuen seven dayes to drinke to him
 that pissed his bed/ he shall do no more so.

The root of thys is called moly of the mountaynes.

The wilde rue is lyke vnto it of the gardin/ and it is good in drinke for
 the falling siknes/ and for the sciatica/it driueth doune floures/ but it killeth
 the byrth/ for it is sharper then it of the gardin/ yet it may not be eaten / be-
 cause it is hurtfull in meat.

Out of



Wilde rue is hote in the fourth degree in the thynde: it hath not only a bitter taste/ but also a bitter. wherby it may make rype and cut insonder grosse and tough humores/ and for that propertye it may driue vyne/ it is good for windines/ and therfore restreyneth and bydleth the appetite and desyre of the pleasure of the body/ it maketh ripe and dryeth myghtely.

Out of Simeon Sethi.



It is good for the windye and waterye dropsey: it is good for them that haue dronken the iuyce of poppye called opium / or the popson of Alconitum or Liberdis baye/ if it be dronken/ it is good for y colick/ and so is it good also in a clister/ mē holde that it quickeneth the eyesyght/ and therefore paynters vse it muche: if ye seth it with oyle and bath the bladder therewith/ it is a remedye agaynst the stopping of water. Both take in aboue in drinke and beneth in a clister. It is good for the lithargie or forgetfull disease: it is also good for them that haue the goute or payne in the knees of waterishe humores: it strenghteneth the guttes not by the heat alone/ but of a natural propertye. But they that are cholerick of nature/ and are syck of cholerick diseases/ ought to absteyne from rue/ for it heateth them to much/ and melteth away the fyne blood/ and leaneth the grosse/ and maketh it melancolick: the iuyce of this herbe is euell for woemen with chylde/ he that eateth rue in y morning shall be fre all the day after from venem and popson.

Of Saum.



Albina is named in Greke Brathys/ in Duche Seuenbaume/ in frenche Saunera or Sauner. There are two kindes of Saunie as Dioscorides writeth: the one hath leaues lyke a Cypres tre/ but more pricky with a greuous smell/ byrting and burning: for it is a short tre spreding it selfe more out in breath: and som vse the leaues for perfumes: y other hath leaues lyke Tamarisk. I haue sene both these kindes in Germany/ and the one plenteously in Englande/ that is the lesse/ and the greater I saw in woymes in Germany in a preachers gardin.

The vertues of Saun.

The leaues of both the Saunies stape and stop woundes that spredo for a hynde and consume fleshe as they go/ and if they be layed to/ they swage inflammationes. Also if they be layed to with honye/ they scoure away blacknes and filthines/ and they burst carbuncles. But if they be dronken with wine/ they dryue blood by the vyne/ and dryue furth also the byrth: the same thynge will they do if they be layed to/ or ministred in a perfume/ they vse to be menged with heating oyntmentes/ and namely wyth the oyntment called vnguentum gleucinum.

Out



Out of Galene.

Sabina is of the nombre of them that dye myghtely/ and that accordings
 vnto thre qualites/ whiche it sheweth in taste lyke vnto the Cypres tre/
 but that it is more bitinge/ and as a man woulde saye more spicie oz better
 smelling: therfore it hath the qualite that I spake of/ that is a byting sharp-
 nes/ standing in an hote complexion and bitternes/ and a darcker oz more
 vnfelable binding/ then the cypresse tre hath: for in asmuche as it exceedeth in
 that/ so more myghtely doth it make rype/ and therefore it can not glew to-
 gether woundes/ for the strenght of the drynes/ and the heate that it hath/
 for it hath so much of both the qualites/ that it doth stretch out and bringe
 inflammation oz burning: it may as well be occupied aboute rottenes as
 the Cypres maye/ specialllye when they are stronger and longer/ for these
 without anye auoyance can abyde the strenght of medicines: it louseth oz
 dissolueth carbuncles.

This is a medicine that is hote in the thyrde degre/ and dye in the same/
 and hath verye subtil partes/ and for that cause it is put in to opytements.
 Some vse to put twyse as muche of it in the stede of one parte of Cinnamu-
 ni: for if it be dronken/ rypeeth and maketh fyne and subtil.

¶ iiiij Of the

Of the elder tre, and of the bushe called Vualworte or Daynwurt.

Sambucus.



Sambucus is called in Grek Akti in English Elder or Bountre in Duche Holder or Hollender in French Sus or Suin. Ther ar two kindes of Acte sayeth Dioscorides the one is called Acke and it riseth vp into the fashion of a tre and thys is named in English Elder and it stretched out twigges like redes rounde som thing hollow somthing whytish & long there growe iij. or iiij. leues together by certayn spaces goyng betwene lyke the walnut tre leues of stinkinge sauer and more indented: in the top of the stalkes or bowes are round shaddowe clusters hauing whyte floures a fruyt lyke the Turpentine tre somthing purple in black full of berries full of iuyce and of wine.

The other kinde is called in Greke Chameacte and in Latin Ebulus in English Wallworte or Daynworte and in Duche Attich. This is low & lesse and more like an herbe and it hath a foure squared stalke parted with many ioyntes the leues grow with certayn spaces goyng betwene hanging about euery ioynte after the maner of fethers lyke vnto the leues of an almonde tre indented roundabout but longer euell smelling with a shaddowe

shaddow clustred top lyke the other kind/and euen so a floure & a fruyt. It hath a long rout/of the bignes of a mannes finger:thus far Dioscorides.

Beside these two kindes/I founde the third kind growinge in the alpes with rebe berries/in other poyntes lyke vnto the former kind called Elder.

The vertues of Elder.

Both the kindes haue one propertie/and serue for one purpose/ they drye and drye water/and are euell for the stomack/the leaues sodden and eaten as an eatable herbe/drye out choler/and thynne sleme/and the yong stalkes sodden in a pot do the same. The root sodden in wyne/and geuen in before meat/helpeth the dropsie:if it be dronken after the same maner/it is good for them that are bitten of the viper/the same sodden in water/if a woman sit ouer it/it softeneth the mother and openeth it/and it amendeth suche hurtes as are commonly about it:the fruyt dronken with wine/doth the same:the same layd to/maketh the heyre black. The tendre and freshe leaues/swage inflammaciones layd to emplasterwise with perched barley/and they are good for burning and the bitinges of dogges:thesame glewe together hollowe sores that gape after the maner of a fistula:they are also good for them that haue the gout/if they be layd to with bulles tallowe or gote buckes sweet.

Of the willow or Sallow tre.

Salicis primum genus.

Salicis alterum genus.



Of the willow or Sallow tre.

Salicis tertium genus.



Salix is named in Greke *Itria* / in English a willowe tre or a Sallow tre / & in þ Northren speache a Saugh tre / in Dutch *Ein weiden baum* / in Frenche vn *Saulge*. *Salix* as *Colu mella* writeth is deuided in to two principal kinds: the one is called *pericalis* / & other is called *uiminalis*. *Pericalis Salix* is þ great willow tre / which hath long rodes growing on it. *Uiminalis* is an oylie tre / such as byng furth rodde / & baskattes ar made of. *Uiminalis* is of diuers sortes. The first is called *Salix greca* / the second *gallica*: the thyrde *Sabina*. *Salix greca* which is yelow in color / groweth much in East Fressland about a cytye called *Anrik*. *Salix gallica* which hath rede twigges / groweth in many places of Englande and Ger many also. *Salix sabina* which is also called *amerina* / groweth onely in Italy and in East Fressland / so far as I haue founde hether to.

The vertues of the willow tre.



The seide / the leaues and the barke / and the iuyce of the willowe tre haue poure and vertue to binde together.

The leaues broken and with a litle pepper dronken in wine / are good for the *Iliacs* passio / or the gnawing of the small goutes.

The seide broken / is good for them that spitte blood / & the barke is good for

for the same purpose: the same barke burned & knodde to vinegre / & layd to em-
plasterwise taketh awaye harde lumpes / & litle swellinges like nayle bedes.

The iuyce of the leaues and the barke / made hote in the pill of a pomgra-
nat with rose oyle / healeth the ake of the eares / the broth of the same is good
to bathe goutye places / and to be poured vpon the same: the same driueth a-
waye scurfe and scales: the tyme of taking of the iuyce of it is / when that it
floureth by cutting of the barke: this hath poure to scoure awaye those thin-
ges / which bringe darcknes vnto the apple of the eye.

Out of Galene.

A Man may well vse the leaues of the willow tre for to glew woundes
together / the mooste part of Physiciones vse the floures of the willow tre
most of all for the preparing of a drying emplaster / for the poure therof is
to drye / for besyde that it byteth not / it hath also a certayn binding / ther are
certayn also / whiche presse out the iuyce of it / & kepe it as a medicine with-
out all byting and drying by very profitable for many thinges / for ye can not
finde any thinge more profitable for many thinges than a medicine is / which
drieth without byting / & doth binde a litle / but the barke hath y^e like poure /
with the floures and the leaues : but that it is of a dryer complexion as all
barkes be. Som men do burne the barke and vse the ashes of it / for all thin-
ges that had nede of a mighty dryer.

Of Sage.

Salvia. Veronica foemina.

Salvia maior.



Of Sage.

Salvia minor.



Salvia is called in Greke *Elisphacos* / in English Sage or *Sauig* / in Duche *Salben* or *Selue* / in Frenche *Saulge*.

Sage is a long bushe full of bowes and braunches / hauing twigges four square / somthyng whytish / and leaues lyke the Quince tre / but longer / rougher / thicker / and pryncely resembling horenes of a woyme cloth / whyte vnder / smellinginge wondrously / but the smell is greuous / it hath sede lyke the

wilde horeminum in the top of the stalke / it groweth in rough places / Hetherto *Dioscorides*.

Dioscorides maketh but one kinde of Sage / but *Theophrast* maketh two kindes of Sage / one wyth a rougher / and the other wyth a smoothe leaf / but nowe are there founde more kindes / the whyche though they differ one from an other muche in roughnes / and smoothenes in greatnes and smallnes / and in diuersite of coloures / yet in my iudgement / they do agre al in one vertue and propertie / and although som be stronger then other som be.

The

Of Sage.

The vertues of Sage.

127

The broth wherein y leaues and branches are sodden/ dryue fourth water/ and bzing furth floures/ and draweth furth the byrth/ and it healeth the pricking of the fishe/ called in Latin *pastinaca marina*/ whych is lyke vnto a flath/ with venemous pricks about hyg taylor: It maketh heyre black/ it is good for woundes/ it stoppeth the blood/ and scoureth wilde sores/ the broth of the leaues and the branches wyth wine stancheth the iche of the priuites/ if they be washed therewith.

Out of Galene.

Galene writeth that Sage is of an euident hote complexion / and something binding.

The vertues of Sage out of Aetius.

The heating poure of sage is euidently knowen/ but the binding vertue is but small/ but som wyte that if a perfume be made of sage ouer the coles/ that it will stop the excessiue flowing of womens floures: But Agrippa writeth that sage beyng a holy herbe / is eaten of lionesses beyng wyth yong / for it holdeth and stayeth the lively byrth. Wherfor if a woman drinke a pounce of the iuyce of it wyth a litle salte/ at a certayne tyme/ whiche Physicioness can tell/ if she do lye wyth her husbnde/ vndoutingly she shall conceiue. They saye when as the pestilence was in a place of Egypt/ called Coptos/ that they that remayned alpye after the pestilence/ compelled theyr wyues to drinke much of thys iuyce: and so they had in short tyme great increase of chyldren. Ophreus sayeth that two cyates of the iuyce of sage wyth one vnce of honye/ if it be geuen vnto a man wyth drinke fasting/ will stoppe the spitting of blood: but it is good agaynst the tyfick and exulceration of y lunges: If it be dressed thus/ take of spiknarde two drames of the seide of sage perched/ beaten/ and sifted xiiij. drames/ of pepper xij. drames/ mengge all these together in the iuyce of sage/ and make pilles thereof/ and geue a dram at a tyme/ in the morning to the patient fasting/ and so much agaynst night/ and drinke water after the pilles.

Of Sauerye.



Satureia or Cunila is called in Greke *Thymbra* / in English *sauerye*/ or *sauerayc*/ in Duche *saturey* / in Frenche *farriette*: it is hote and drye in the thyrde degre / as the taste will teache you/ whensoeuer ye will trye it/ for it biteth the tong myghtely. Although diuerse and great learned men haue made one herbe of *Thymbra* and *satureia*/ yet it is playne by the autorite of *Columella* / and other olde writers/ that they are two seuerall herbes.

And because *Dioscorides* maketh two kindes of *thymbra*/ it is not vnylike/ but that the one is it that is called *thymbra*/ of the Grekes and som Latines/ and the other is it that is called of the Grecianes *thymbra*/ and of the Latines *satureia*.

B

The

Of Sauerye.

Satureia satina.



The wilde kinde is greater and hotter/and the garden thymbra is lesse then the other and more gentler/and therfore more fit to be eaten as Dioscorides writeth.

The wilde thymbra after the iudgemēt of Matthiolus is *Satureia hortensis* of Columel. wherof he maketh mention in hys verses.

As for the fyrste kinde that Dioscorides describeth/I thinke it shall be harde to fynde any suche in Englande/when as Matthiolus compleyneth that he can fynde none suche in Italy.

And allthough we haue here in England two kindes of sauerye/ one that dyeth euery yeare/and is commonly called sauerye/and an other kinde that is called winter sauerye in English/and closter hysope in Duche/which dureth both summer & winter. Yet nether of these answer vnto the description of Dioscorides/for it is Dioscorides describeth it thus / Described it groweth in rough places/and in a bare grounde/& it is like tyme/but lesse & tenderer/it beareth an eare full of floures/& they of an herbish or grene color.

The vertues of Sauerye.

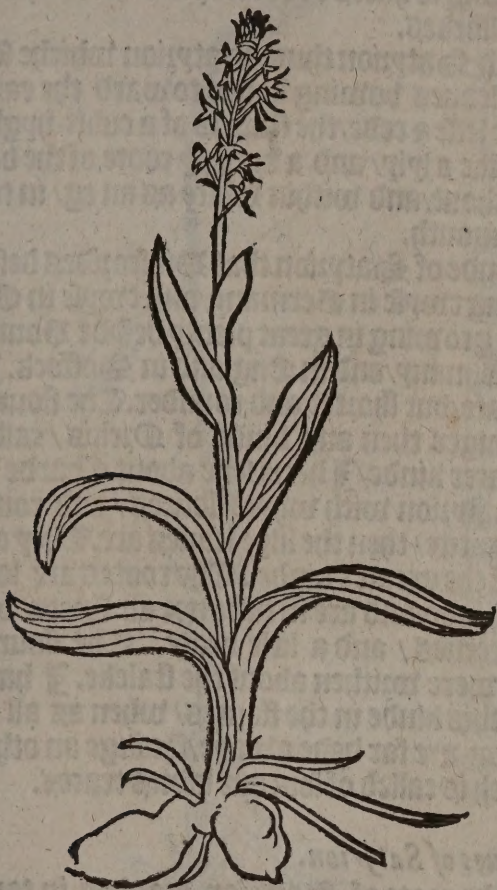
Dioscorides wyrteth no more of the vertues of sauerye/but he it serueth for the same purposes/that thyme serueth for/wherfore if ye wil know what vertues sauery hath/loke them out in the chapter of thyme.

Of the

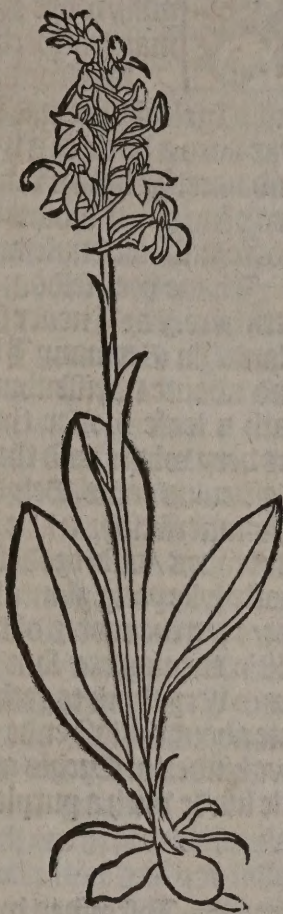
Of the herbe called Satyrion.

Satyrion.

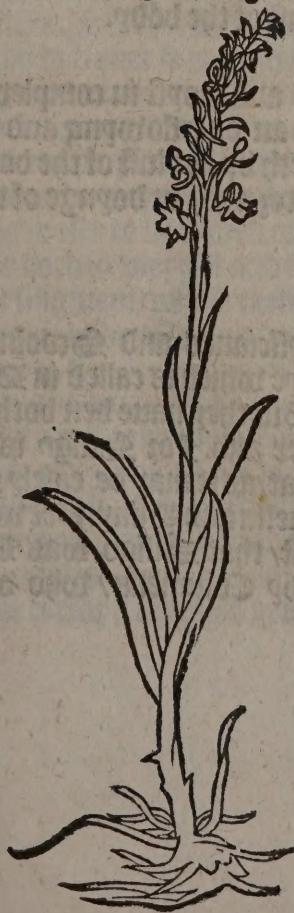
Satyrion trifolium.



Satyrion regale.



Satyrion floribus apium similibus.



Of the herbe called Satyrion.



Satyrion is named in latine Satyrium/ it maye be named in English/ whyt Satyrion/ or whyte hares coddies/ or in other moze vni-
manerly speche/ hares ballockes.

Dioscorides describeth Satyrion thus: Satyrion whiche some
call Threleafe/ because it hath thre leaues/ bowing doune toward the earth
lyke vnto a dock/ or a lily leafe/ but lesse & rede/ the stalk is of a cubit hyght/
and bare. It hath a whyte floure like a lily/ and a knoppie roote of the big-
nes of an appel/ browne in color without/ and within white as an eg/ in taste
swete/ and not vnpleasent vnto the mouth.

I haue very seldom sene this kinde of Satyrion that Dioscorides descri-
beth here. for I neuer saw it/ sauing twyse in Germany/ and twyse in En-
gland. In Germany I haue sene it growing in great plenty besyde Bonne/
and aboute Weissenburg in hygh Almany/ and in England in Suffock. It
hath a leafe broder then a lily leafe/ but shorter and rounder. The floures
are very whyte/ and the stalck is longer then any kinde of Orchis/ called
Testiculus canis. Besyde thys greater kinde/ I haue sene about Charde in
Sommersetshyr/ a litle kinde of Satyrion with whyte floures/ and roun-
der leaues/ and broder for the quantite/ then the lily leaues are. They are
moste lyke yong plantayn leaues of the greater kinde. The rootes are lon-
ger/ then the rootes of the greater kinde/ and are in taste not all swete/ but
a litle turninge to some darcke bitternes/ and a litle heate. The floures
grew very thicke together/ as they were wythen about the stalcke. I haue
sene about the last ende of August/ this kinde in the floures/ when as all o-
ther kindes of Orchis and Satyrion are far dede awaye/ sauinge an other
litle kinde with a purple flour/ which is called of some our ladies traces.

The vertues of Satyrion.



Dioscorides writeth that the roote of Satyrion drunken in tarte
binding rede wine/ is good for the bowyng back of the neck/ and
that it is supposed to steepe men to the lust of the bodye.

Out of Galene.



Galene writeth that Satyrion is hote and moyste in complexion/
and that notwithstanding that it hath an ouerflowyng and win-
dy moysture/ by reason whereof it stirreth by the lust of the bodye.
The herbe and roote are both of lyke streynghth in doynge of these
thinges.

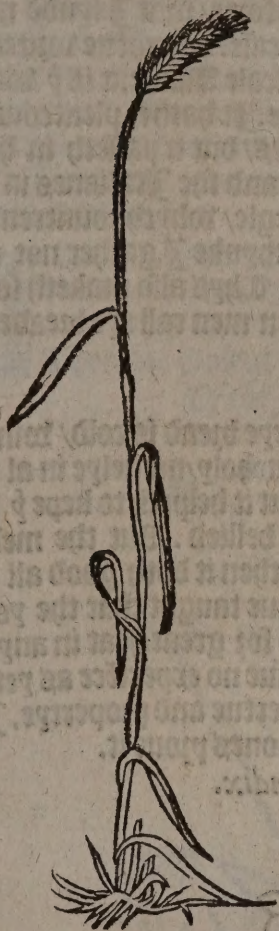
Of Rye.



These manye yeares both Physicianes and Schoolmay-
sters haue taught that our Rye which is called in Duch
Kogge/ is Siligo in Latin. But they haue ben both de-
ceyued themselves/ and other also. For Siligo is not
Rye/ but a kinde of light wheat/ as it may be easely pro-
ued by the authoryte of Columella and Pliny. Yet with-
out all dout/ they taught first/ that Siligo was Rye/
had great occasion geuen them to iudge so/ euen by Columella/ who wy-
teth thus of Siligo:

Nes

Siligo.



Nec nos tanquam optabilis agricolis, fallat Siligo: nam hoc tritici vitium est. Et quāuis candore præstet, pondere vincitur. Verum in humido statu cæli, rectè prouenit: & ideo locis manantibus, magis apta est. Nec tamen ea longè nobis, aut magna difficultate requirenda est. Nam omne triticū solo vliginoso, post tertiam sationem conuertitur in siliginem. For thys I do know/ that in a countre where as I haue ben / wythin the Dukedom of the Duke of Cleue/ called Sourlant/ that wheate if it be sowē in that sourlande/ as it is truely called/ the fyrste yeare it will bring furth wheate/ and in the second yeare/ if the wheate that grew there/ be sowen in the same place agayne / that it turneth into rye/ and that the same rye sowen in the same ground/ within two yeares goeth out of kinde into darnell/ & suche other naughty wedes/ as rye/ sowen in som place of Saxony / as I heard say/ when I was in Germany/ with in few yeare sowen in some felde/ is turned into good wheate.

Yet for all thys/ there are two places in Columella/ that will not suffer siliginem to be our rye. The fyrst place

is where as he sayeth: quamuis candore præstet, pondere tamen vincitur. That is/ although it excelle in whytenes/ yet in heynes or weyght other excede it. who dyd euer se rye whyter then wheate/ and is it not most commonlye sene/ & rye bread is heuier then the wheate. Therefore siligo whyche is whyter then the common and best wheate/ and lighter also / can not be our rye. The seconde place is in the seconde booke of Columella/ in the sixt chapter/ where as he wyrteth these wordes: we know many kindes of wheate / but that is mooste to be sowen of all other/ that is called robus / because it doth excelle both in weyght and in shyning or clerenes. We ought secondely to regarde siliginem/ whose chese kinde wanteth weyght in breade. Pliny also in the xviij. boke of hys naturall history wyrteth/ that Siligo spicam semper erectam habet, & pariter nunquam maturescit. That is/ siligo hath the ear euer standing ryght vp/ and it neuer wereth rype alltogether. But whether oure rye groweth with the eares downwarde or no/ and whether it be rype al at one tyme or no/ I reporte me vnto them that are housband men/ and haue skyll in corn/ and both sowe it and mowe it.

By these places I trust/ that I haue sufficiently proued/ that siligo of the olde wyrters/ is not our rye/ as the Philiciones and Grammaticians haue taught certayn hundred yeares.

O/Rye.

But som boill are of me, seying that siligo is not rye/ what thynkest thou was it called of any old wypter. To them I answer/ that I fynde nothinge lyke vnto our rye/ the it whych is called of Sicale: wherof he writeth thus: The taurines that dwell vnder the alpes/ cal sicale Asiatic: it is þ worst of al other/ and is only mete to dyue hungre awaye. It hath a plenteous / but a small stalke/ it is vgly to be sene for the blacknes/ but it passeth in heuynes. Then when as our rye hath these propertyes/ and the Italianes in som places call rye Segale/ & the French men call it segle/ whych countremen hold certayn remnantes of the old Latin tonge: I thynke I gather not amis / þ our rye was named secale of the old wypters. Thys also maketh somthing for the same purpose / that som of the Northen men call rye breade/ aulfem brede/ as though it had the name of allius.

The nature of Rye.

B comon experience we fynde that rye bread is cold/ windy/ and hard of digestion/ & a breder of melancholy/ namelye in al such persones/ as want exercise of þ body. But it helpeth to kepe þ body soluble/ such as are disposed to be hard bellied. But the medicine is grosse/ and bringeth as much harm and more then it doth good all thinges well considered. Som of the later wypters haue taught that the yong blades of rye distilled/ are good for the stone/ and for great heat in any parte or membre of the body. But here of/ because I haue no experiēce as yet/ I dare not warrant anye man/ that they haue that vertue and propertye. It were good that som man that hath leasure/ shoulde ones proue it.

Of the berbe called Scandix.

Scandix.



Of the sea vnjon called squilla.

30

Candix is supposed of som to be y herbe which is called in English Pinke nedle/oz storkes bill. And I haue iudged it to be an herbe y groweth in y corne with a fayre whyte floure/ & leaues lyke vnto cheruel. The later herbe in my iudgement draweth nerer vnto the bitternes & heat y Dioscorides requireth of scādix. But because nether of the both/hath so much heat and bitternes/ as Dioscorides semeth to geue vnto scandix: I dare not certaynly geue sentence/ that ether of them should be scandix in Dioscorides.

Of the vertues of Scandix.

Rede no other vertue y scādix hath/ but y it is good for y kidnees bladder/ & lyuer/ sauing that Galene sayth y it is good to prouoke a man to pisse/ & to deliuer al y inward bowelles from stoppinge. The same Galene writeth y it is hote & drye in y second degre.

Of the sea vnjon called squilla.

Scilla.



Scilla is named in Greke Skillia of y Apothecaries Squilla/ of the hygh duch/meus & wybel: it may be called in English/ sea vnjon oz Squilla oz Squill vnjon. The rote of the Squilla is like a great vnjon/ couered with a thin skin as an vnjon is. Within that ar many pilles/ one growing aboue an other/ but not hole as vnjones be: y stalke cometh first furth of y roote/ & after ward commeth a flour whyte & yelow. And a long tyme after y come out y leues/ after y maner of an vnjon/ bow yng downward the grounde. It groweth much in Spayn and Apulia/ by y sea syde/ but no other where/ sauing in suche like places without settinge oz sowing. For it greweth not from the sea of hym selfe.

B iiii

The

Of the sea vnyon called squilla.

The vertues of squilla.

Squilla hath a sharpe and hote nature / but when it is roasted / it is made profitable for manye thynges. And it ought to be roasted after thys maner. Take the squilla / and couer it round about wyth clay or paste / and put it into an ouen / or couer it in the coles or ashes / vntill the past be baked inough. When as ye haue taken that away / yf the squilla be not tendre / and roasted inough / couer it with newe paste / or newe clay / and roste it as ye dyd before. It that is not thus dyessed / is euell for the inner partes. It maye be also baked by settinge it in a pot well couered / vse only the inner partes / and cast away the outer partes: It may also be sodden in water after that it is cut in peces / the fyrst water casten oute / and freshe water put vnto it / vntill the water be no more bitter. When vse it also to skilise it / and to hange it on a threde / so that one pece touche not an other / and so dye them in the shaddow. And we vse it that is cut / to make oyle of it / and wyne and vinegre. One parte of the raw squilla heate in oyle or melted rosen / is good to be layd vpon the riftes of the fete. If it be sodden in vinegre / and layd to emplaster wyse / it is good for them that are bitten of a beper or adder. We vse to take one parte of the roasted squilla / and to put vnto it viij. partes of brused salt / and here of we vse to geue a spoun ful or two to a man fasting / to soften hys bellye. We put it also into drinkes and spicye compositions / and into such drinkes / wherewith we prouoke water / and in suche drinkes as we wold helpe the dropsey with / and help them in whole stomakes the meat swimmeth aboue / or such as haue the iaundes or geellought / and haue gnawynge in the bodye / and them that are vered wyth a longe cough / them that ar short winded / and them that spit blood: one scruple and an half is inough to be taken at one tyme wyth honye. We vse to sethe it with honye / and to geue it to be eaten for the same purpose / and so dyessed / it is good to help digestion. It dryueth away slimye mater lyke shauinges of the guttes. If it be roasted and layd to / it is good for hangyng wartes / and for kybed or mould heles. The sede taken in a fyg or wyth honye / louseth the belly. They that haue any exulceration or place that hath the skinne of / and raw / had nede to take hede that they vse not the squilla. Som autours write / that if the squilla be hanged by hole aboue the doze / that no wythecrafte nor sorcerye shall take any place there.

Out of Mesue.

The sea vnyon or squilla is two wayes profitable / both because it maketh rype and redy the matter to be put furth / & dryueth furth such maters as are made redy. It is best that groweth wyth an other & not alone. For it & groweth alone & belyde hote bathes / is benemous. The best is bitter and sharp / and hath shyning pilles / and it groweth in a fre felde. It prepareth thick and tough humores / and melancholy by cutting of the & making of the subtil / & by scouring / & they may more easely come furth / & & doth most spedely & orymel or honied vinegre / made of & squilla: & the same purgeth out & forsayd humores. Wherefore it is good for & diseases of & head / as & head ach / for & falling siknes / for dufines of & head / &
for

Of water Germander.

112

for the diseases of the synewes/ ioyntes/ longes and breste. And that doth specialle/ the electuarie made of the iuyce of it with honye/ if it be licked in. The same maketh a clere voice/ and so doth the honyed vinegre/ made with squilla/ and the vinegre alone made with the same. The same helpe the stopping of the milt and the swelling thereof. And it hindzeth putrefaction to be ingendred in a mannes body. And therefore it kepeth a man in heath/ and maketh a mannes body continew still in yong state/ but they make a man leane. The squilla helpeth the louse goomes/ and the vinegre of it maketh fast teth that are louse/ if the mouth be washed therewith. It taketh awaye the stinking of the mouth/ and maketh the breath swete. It stancheth the ache of the stomack/ it helpeth digestion/ and maketh a man well colored. It maketh a louse body fast and compact/ howsoever it be taken. The sodden drinck of it/ may be geuen from ten drammes vnto thre vnces. Mesue maketh the sea vnyone hote in the thyrde degre/ and drye almost in the same.

Out of Pliny.



He vse of squilla quickeneth the eyesight/ if it be taken with vinegre and honye. It killeth wormes in the bellye. If it be freshe layd vnder the tonge/ it quencheth the thyrst of them that haue the dropsy. It is good to be layd to with honye agaynst the payne of the sciatica.

Out of Galene.

The squilla hath a meruelous cutting poure/ but not for all that very hote/ so that a man may iudge it to be hote in the second degre. It is beste to be taken sodden or roasted/ and not raw/ and so is the greates vehementye or strenght abayted. Auerrois also an Arabian/ writeth that Squilla is hote in the second degre/ though Mesue wyte that it is hote in the thyrde degre. Wherefore sayng that Galene and Auerrois hold/ that it is no hote/ and I haue by tasting founde it no hote: I had leuer holde with Galene/ that it is hote onely in the second degre/ then with Mesue/ that maketh it hote in the thyrde degre.

Of water Germander.



Cordium is named in Greke scordion/ in Duché Wasser bettenich/ it maye be called in English/ water german-der/ or merrish germander or Garleke germander.

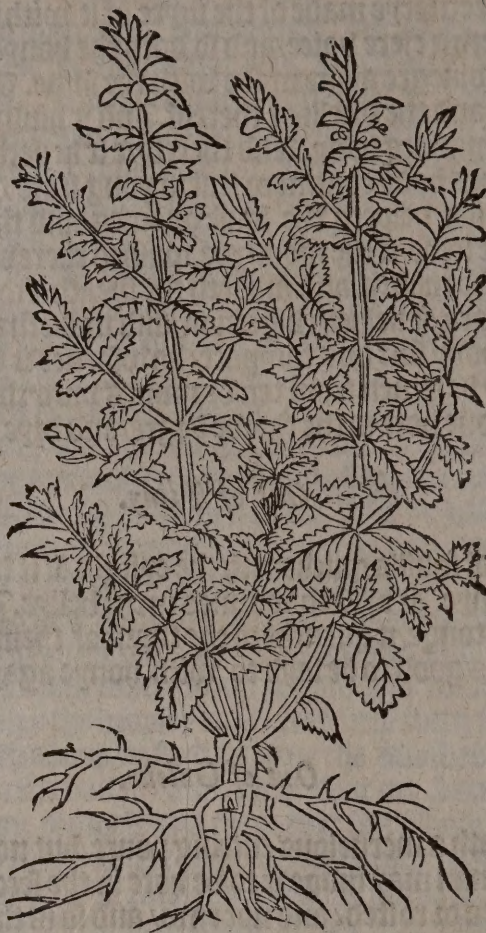
It groweth in Dorsetshyre and in Cambridge shire in good plenty.

*The description of the noble herbe called Scordium
out of Dioscorides.*

Scordium

Godonens folio
:111:112:

Of Water Germander.
Scordium.



Scordium groweth in mountaines and in merrishe groundes: It hath leaues lyke vnto Germander/ but greater/ and not so muche indented about. In smell somthing resembling Carleke/ binding/ and in taste bitter. It hath litle stalkes/ four squared/ wherevpon grow floures somthinge redishe.

The vertues of water Germander out of Dioscorides.



Alter Germander hath the pour to heate/ and to make a man make water. The grene herbe and also dried/ if it be sodden with wine/ is good to be dronken against the biting of serpentes/ and agaynst popson. If it be taken in the quantite of two drames with mede/ it is good for the gnawing of the stomack agaynst the bloody fluxe/ and for them that can not make water easely. It stoureth out also thicke and watery gear out of the brest. If ye will take the dye herbe/ and munge it with gardin cresses/ honye and rosin/ and make an electuary therof/ and geue it to be leked by of the patiēt/ it will helpe the olde cough/ and such places as are bursten/ and shronke together. The same herbe munged with acerat or treat/ made of ware/ and layd

*Herb
:166:*

Gone in Eden: 123: 124

sayd to the myd ryf: it will swage the longe heat of inflammation of the: the lame is also good for the gout/ if it be layd to ether with sharpe vinegre or with water/ with hony. Also it ioyne together woundes/ and stouretch old sores and couereth them with a skin/ and when it is dried/ it holdeth doune the fleshe that groweth to much. When vse also to drinke the iuyce of it / pressed out for all the foresayd diseases / the scordium or water germander that groweth in Pontus or in Candy/ is of most vertue and strenght.

Out of Galene.

Scordium is made of diuers both tastes and poures/ for it hath som bitternes/ som tartnes/ and som sharpnes / which is lyke vnto garleke / called scorodon/ whereupon I thinke that scordium hath hys name.

It stouretch out and warmeth the inward bowelles also/ & it driueth oute both water and also floures. Also if it be dronken/ it healeth the partes that are bursten and shonken together/ & the payn of the syde if it come of stoppinge or of colde: The same Galene in hys booke de antidotis/ that is of triacle or preseruatiue medicines agaynst payson/ wyrteth further of scordium thus: The beste scordium is brought from Candis/ howbeit it is not to be mislyked that groweth in other countrees. It is wryten by men of great grauite/ that so many dead bodyes of certayn men that were killed in a battel/ as fel vpon scordium/ & namely such partes as touched it/ were much lesse putrified/ then the other were/ & som came into the beleue that scordium was good agaynst the putrifying payson of venemous beastes/ and of other paysones.

Of the herbe called Securidaca.

 Securidaca is called in Greke Edifferon or Delikinō/ I haue sene this herbe only in gardines in England/ wherfore I could neuer learne any English name of it: but lest it should be wout name / I call it Arsele or Arwurt/ or Arslch/ because Dioscorides sayeth the seide of securidaca is lyke vnto a two edged are.

The description of Securidaca out of Dioscorides.

Securidaca is a litle bushe hauinge leaues lyke a ciche/ called in Latin Cicer/ & coddess lyke vnto litle hornes/ wherin is rede seide/ lyke vnto a two edged are/ wherupon it hath the name: the seide is in tast bitter / but dronke it is pleasant to the stomach/ I haue sene ii. kindes of Arwurt/ both wyth the leaues of a Ciche. But the one grewe wilde in Germanye/ and had coddess very litle/ bowed in an other kinde wyth coddess so bowyng inwarde/ that they might be compared vnto a bowe of a yock/ & this kind dyd I neuer see/ but in gardins. Dioscorides wyrteth that it groweth amongest barley & wheat.

The nature of Securidaca.

Dioscorides wyrteth that although it be better in tast/ yet it is pleasant vnto the stomach/ & that it is put into triacles/ & preseruatiues. Of other good properties/ he maketh no further mention: Galene wyrteth besyde these properties/ that it openeth the stoppings of the inward partes/ and that all the buddes and braunches do the same.

Out of Aetius.

The seide of Arslch is most pleasant to the stomach/ & is most fit for all the inward bowelles. In hoter complexions/ the seide of Arwurt ought to be minged wth the emplasters/ that are made for the hardnes of the milt. Howbeit also in colde complexiones/ and in all other it is very excellent.

Sedum magnum



Sedum fœmina.



Sedum tertium genus



Sedum minus



Sedum is called also in Latin *Semperuium* and in Greke *Neizoon*. There are iiii. kindes of *Semperuium*: the fyrste kinde is called in Latin *Sedum magnum* in Greke *Neizoon mega* in English Houfleke/ and of som Singren/ but it ought better to be called *Aygrene* in Duche it is called *Gros haufwurtz* in French *Jubarb*. The seconde kinde is called in English *thrift stone crop* / in Latin *Sedum minus*. The thyrde kinde is called of som late wyters *Vermicularis* in English *Hous tayle* or *little stone crop* and in Duche *Haurpfeffer*.

The description of the kindes of Semperuium.

Houfleke hath the name of *Semperuium* in Latin/ and of *Neizoon* in Greke/ the leaues are grene: wherfore me thynke that *Aygrene* as I sayed befoze/ is a better name for it then *Singrene*. The fyrst or great kinde hath a stalk a cubit hygh or hygher/ as thicke as your thumb/ fatt/ fayre grene/ hauinge litle cuttinges in it as *Tithimalus characias* hath: the leaues are fatt/ or thicke/ of the bignes of a mannes thumb/ at the poynt lyke a tonge. The nethermoste leaues lye wyth there bellies vppward/ and the poyntes downwarde: but they that are toward the top/ beyng drawen together/ resemble a circle with the figure of an eye. It groweth in mountaynes/ and hylly places/ som vse to set it vpon theyr houses.

But the lesse *Semperuium*/ that we call *thrift* or *great stone crop*/ groweth in walles/ rockes/ mudwalles/ and shaddowy diches/ it hath manye stalkes comming from one root/ small/ full of rounde leaues/ fat and sharpe in the ende/ it bringeth furth a stalk in the middes a span long/ whyche hath a bushye and shaddowy top/ and small grene floures.

There semeth to be a thyrde kinde of *Aygrene*/ som call it *Porcellayne*/ or *Teliphium*/ the Romaynes call it *Jilicibram*/ it hath leaues thicke and rough drawyng nere vnto the leaues of *Porcellayn*/ thys kind groweth in rockes.

The vertues of the kindes of aygrene.

The great kinde hath a cooling nature and binding: the leaues by them selues/ and layd to wyth perched barley mele / are good for ^{for wounded} the burnyng heat of swelled places/ called *Crispilata*/ or of other saynt Antonies fyre / agaynst crepinge sores and frettinge sores/ agaynst the inflammations of the eyes/ agaynst burning and hote goutes. It is good to poure vpon the head that aketh / the iuyce of Houfleke wyth perched barley mele and rose oyle/ the same to be geuen in drinke vnto them that are bitten of the felde spider. It is also geuen vnto them that haue a great lax/ or the bloody flire. If it be dronken wyth wine/ it driueth out of the belly brode woormes: if it be serued after y maner of a suppositoary vnto weomen/ as the place inquireth/ it stoppeth the issue of weomen: the iuice also is good for them that are blace eyed/ if it come of blood. The leaues of the second kinde/ called *stone crepe*/ hath the same nature that Houfleke hath.

Z

The

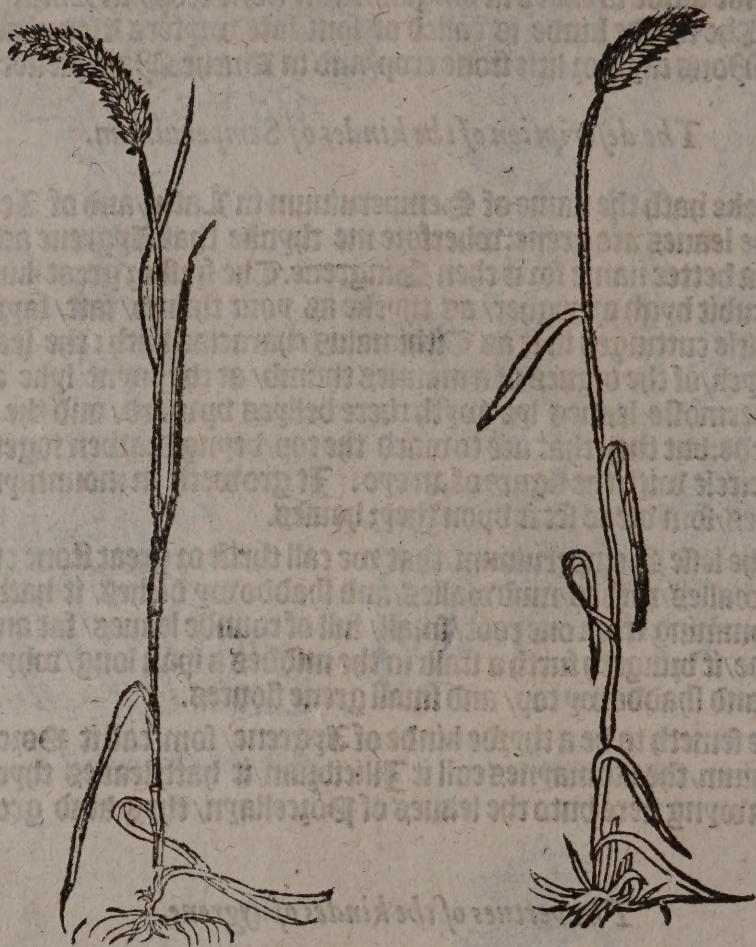
Of Spele.

The thyde kinde called Vermicularis/hath an hote nature/ and sharpe and blisteringe / and power to dryue awaye twennes/ if it be layed to woth swynnes grese.

Of the corne called Spelt.

Zea primum genus.

Zea alce. im genus.



Emen is called in Greke Zeia/ in Italian Splelta pira biada and alga/ in Duche speltz/ it may in English be called spelt: howbeit I neuer sawe it in England. There are two kindes of zea/ whereof the one is called single/ and the other two cornes/ because it hath the seede ioynd together in two chassy coueringes. The fyrst kind is called in Duche Tinkel. The seconde kinde is called speltz/ and is comon about Weissenburg in hygh Almany/ viij. duch myle of thys syde of Strasburg. And there all men vse it in the stede of wheat / for there groweth no wheat at all. Yet I neuer sawe sayzer and pleasanter bread in any place in all my lyfe/ then I haue eaten there/ made only of this spelt/ the corn is muche lesse then wheat/ and shorter then rye/ but nothing so black.

The vertues of Spelt.

Dioscori.

Of Groundsell.

32

Dioscorides writeth that spelt is good for the stomack / and that if it be taken in bread / it nourisheth more then barley / and lesse then wheate. If any man desyre to knowe any more of the fashon and properties of spelta / let him rede Galene of the poures of wheates and nourishmentes / and Theophrast in the seventh booke of plantes / & there he shall haue it / that he desyreth.

Of Groundsell.

Senecio.



Senecio is named in Greke Erigeron / in Englishe Groundsel or Groundswil / in Dutch kreutzwurtz.

Groundsel hath a stalk a cubit hygh / somthyng rede / litle leaues growyng together / indented in the outermost partes / after the manner of the leaues of rocke / but muche lesse. It hath yelow flowers / whyche shortly ryse / and wyther into down / wherbyon it hath the name in Greke Erigeron / because the flowers after the manner of heare ware hoyn in þ spring of the yere. The roote is nothyng wurch / it groweth most in mudwalles and about cyties.

The vertues of groundsell.

Z 4

The

X
Of wild thyme.

The leaues and the floures haue a coolinge nature/wherefore if they be
bruised/and layed to wyth a litle wyne / they heale the burninge heat or
inflammation of the stones/and of the fundament/the same thinge wil they
do/if they be layed on alone: but layed to wyth the fyne pouder of frankin-
cense/ it healeth both the woundes/ and of the synewes/and other places/
the downe also of it / layd to wyth vinegre alone/ is good for the same purpo-
ses/ but the freshe downe if it be dronken/ strangleth the hole stalke sodden
wyth water / and dronke wyth maluasey/ healeth the ake of the stomack
that ryseth of choler.

Of wild thyme.

Serpillum.



Both Dioscorides and Plinpe make two kindes of Serpillum/
that is of crepinge thyme. But they do not agre in the descrip-
tion of them: for Dioscorides describeth Serpillum thus / one
kinde of Serpillum groweth in gardines/ and resembleth Mer-
gerum in smell/and it is bled to be put in garlandes:it hath the name of ser-
pendo / that is of crepinge / because whatsoeuer parte of it toucheth
the grounde / it fasteneth rootes therein. It hath leaues and braun-
ches lyke Organe / called of som wilde Mergerum / but whyter:
but if

but if it be set about hedges/it groweth more lustely:the other kind is wild/ and is called zigis. This doth not crepe/ but standeth right vp / and it putteth furth small stalkes/after the maner of a bind/whych are full of leaues lyke vnto rue/ but the leaues are narrower/longer and harder / the floures haue a bytinge taste/ the smell of it is very pleasante/ the roote is nothyng wourth. It groweth more stronger in rockes/ and it is hotter / then it of the gardine / and is fitter for physick. But Pliny wyrteth thus of Serpillum: When thynke that it hath the name of serpendo/ that is of crepinge/ whyche thynge it chanseth in the wilde/ and specialllye vpon rockes/ the gardine serpillum crepeth not/ but groweth vnto the hyght of a span: it is fatter that groweth of hys owne will/ and hath whyter leaues and boughes/ and it is good agaynst serpentes: Hetherto Pliny. Nowe ye se the contrary iudgement of these two greate learned men/ wherof the one sayeth the gardin serpillum crepeth not/ but groweth ryght vp. It is harde to tell to whether of these a man should stick: the authorite of Dioscorides moueth me to stande of hys syde/ but som experience as I shall declare hereafter / maketh me rather leane vnto Pliny/ for as I haue seldom sene anye serpillum/ though it had ben brought furth of the felde/ and set in the gardine / crepe and take routes from the ioyntes of the braunches: so I neuer sawe anye in the felde that grew alltogether streyght vp/ from the ground specially/ if it were of any age/ but dyd alwayes crepe and grow along by the ground: howbeit I grant that euen the wilde serpillum/ when as it bringeth furth hys top and floure/ hath a litle stalke aboue the ground about vi. inches longe/ or therabout: it is possible that Dioscorides loking vpon the wilde serpillum / about y tyme of flouringe/ and not considering it at other tymes/ dyd therefore geue sentence that the wilde serpillum dyd not crepe/ but that it of the gardine should crepe/ and take routes in the grounde at the ioyntes/ it is contrarye to my experience/ except he mean of such as is brought from the felde / and is planted in the gardin/ for allthough it bussheth largely/ and groweth somthyng asyde/ yet it fastneth very seldom any rootes in the grounde/ whereof the cause maye be/ that the gardinere will not let it growe so long / that it maye crepe vpon the ground/ and so will not suffer it to take roote. It is also lyke it that Pliny calleth the small kind of tyme/ that is comon in our gardines in Englande/ serpillum hortense/ and if that be his meaninge/ then is hys opinion very true/ for that neuer crepeth. And that there are two kyndes of tyme/ and not one alone as som holde/ wherof Pliny may call the one serpillum hortense/ these wordes of Dioscorides in Epitimo beare wytnes. Epithymum is the floure of an harder thyme/ and lyke vnto sauery. Plinye also maketh two kyndes of thyme/ but he diuideth them not as Dioscorides doth/ but he diuideth the one into the whyter/ and the other into y blacker/ where as Dioscorides diuideth thys thymes into the harder/ whych is greater/ and into the softer and lesse kinde / wherefore the lesse and softer kinde may be the gardine serpillum of Pliny/ & no kinde of Plinyes thymes. And these do I saye rather by the waye of serching for the truth/ then for any determination/ leuing the mater to the iudgemente of the learned and discret reader.

Serpillum that is in gardines/ is called in the moste parte in Englande

Of wilde Thyme.

creping thyme/and about Charde pulimountayn. It that is abroad in the felde/is called wilde thyme in English/and in Duche Quendel/ in Netherland/vnser lieuer frawen betstro/in Frenche du Serpolet/ in Italian serpil lo/in Spanissh/serpolho.

The vertues of wilde thyme or rinning thyme.

Rinning thyme dronken/bringeth down a womans sikenes / and dryueth furth water. It is also good for the gnawing and wrynging in y^e bellye/for bursten places and drawen together / against the inflammations of the lyuer/and against serpentes/both dronken and also layd to wythout. The same sodden wyth vinegre / and afterward mired with rose oyle/will swage the head ache/if the broth be poured vpon the head. It is meruelous good/for the forgetfull euell called of som leatharge/and for the phrenesye. The iuyce of it dronken in the quantite of iiii. Drammes/wyth vinegre/stoppeth the vomiting of blood. Serpilli is more then hote in the seconde degre a greate Deale. I take it to be hote in the thyrde degre.

Of Melilote or Italian Melilote.

Serta campana oz Sertula campana/is named in Greke Melilotos/but howe it is called in Englishe/ I can not tell/ for I neuer sawe it in England/but it may be called right melilote/oz Italian melilote/som Duche men though it grow no more in Duch land/then it doth in England/call it in Duche/welsch steynkle.

I haue sene two kindes of Melilote/where of the one came out of Italy/whyche I reken was the true Melilote/and an other kinde whyche came out of Spayn/whyche Matthiolus maketh his Scorpioides/ wyth sede in longe hornes/throw the whyche a man myght se/how every sede dyd lye.

Of Melilote out of Dioscorides.

The best Melilote groweth about Athenes/and in Cistk/ and Chacedonia/and it resemblith saffron/ & is well smelling. It groweth also in Campania / aboute Nola/ of the coloz of a quince/ but of a weyk smell. I fynde no larger description of melilote in Dioscorides/ wherefore we muste gather the description by other meanes/ then by hys description. It doth appeare by the name of Melilote/that it is a kinde of Lotus/and all the kindes of Lotus haue thre leaues together/ lyke a clauer/where vpon I gather that melilote ought to haue leaues lyke to clauer oz trifoly. Dioscorides also intreatinge of Ligustrum oz appennine : louage maketh the leaues of it lyke vnto the leaues of melilote. But the ligusticum hath leaues speciall ye them that are outermoste / thre growynge together lyke vnto a clauer oz trifolye / but longer/ whereby and by the former description/a man may playnely gather/that the comon herbe that is bled for melilote/is not the ryght melilote. For the ryghte melilote must haue longe leaues lyke Ligustik/whyche the comon melilote hath not/ and also it must resemblith saffron/and haue a good smell/ whyche pproperties/ because they

can not

Of Melilote or Italian Melilote.

134

can not be founde in the comon melilote/ therefore it can not be the ryghte melilote/ but a kynde of wilde lotus / whereof Theophrast maketh manye kindes.

The vertues of Melilote.

Melilote hath a poure to bynde together/ and to soften euery inflam-
mation/ specialllye about the eyes/ the mother/ the fundament and
stones/ with maluassey/ and so layed to / somtyme there muste be
menged withall/ the yolke of an egge rolled/ or the mele of fenel-
greke/ or linsede/ or floure/ or the heades of poppy/ or succory/ or endiue sod-
den in water/ it healeth newe Meliceridas/ that is impostemes/ hauynge
wythin them an humoz lyke honny. It healeth also the runninge sores of the
head/ if it be layed to wyth the earth of Cio/ and wyne/ or wyth a galle/ both
sodden wyth wyne/ and also rawe/ layd to wyth any of the fornamed/ it swa-
geth the ache of the stomack. The rawe iuyce pressed oute and poured in
wyth maluassey/ healeth the ache of the eares. It healeth also the head ache
if it be menged wyth vinegre and rose oyle/ and sprenckled vpon the head.
Galene wyrteth that melilote is of a mixed qualite/ and that it is somthyng
byndynge/ and that it digesteth therewyth/ and maketh rype/ and that the
substance of it is more hote then colde.

Of the herbe called Sefamum.

Sefamum is not described of Dioscorides/ & therfore ma-
ny erre about the knowledg of it. I wil therfore gather
as much as I ca out of other old autores/ wherby it may
here after be serched & better found out and more perfit-
ly knowen. Theophrast rekeneth milium panicum & sesa-
mam together/ in the viij. boke and fyrst chapter / and in
the iij. chapter/ and many other places. Columella where
as he speaketh of the sowynge of milium and panicum/ immediatly maketh
mention also of sesama as a thyng/ lyke one to an other. Pliny in diuerse pla-
ces doth the same/ as in the xviij. boke and vij. chapter/ and in the xxij. boke/ &
xxv. chapter/ and Dioscorides by and by after milium and panicum wyrteth
of sesama/ as of a thyng lyke vnto them/ wherevpon a man may gather that
there is greate lykenes betwene milium panicum and sesama. Theophrast
lib. viij. cap. iij. wyrteth & sesama hath such a stalke as the ferula hath/ whiche
is holowe/ and lyke vnto a homlok/ and in the v. chapter he sayeth/ that ther
is one kinde of sesama that is whyte/ he wyrteth also that no beast wil eat
sesama when it is grene/ because it is so bitter. Pliny also in the xviij. boke &
bij. chapter wyrteth/ that sesama hath a stalk lyke ferula/ and that the sede of
it is kept in litle vessels/ and in the x. chapter of the same boke he wyrteth &
sesama was fetched out of Jude/ and that the sede of it serueth to make oyle
of/ and that the chaff of milium panicum and sesama/ is called Apluda. And
as touching the leaues/ Pliny sayeth that sesama hath leaues blood rede.

Z iij **I** thynke

Of the herbe called Sesamum.

I thinke that where as there are two herbes/that are now taken for sesama/nether of them haue all these properties that Theophrast and Pliny geue vnto sesama. The fyrst herbe whych is of long time hath ben taken for sesama/hath sedes in litle vesselles/and the sedes are full of oyle/but the leaues and stalke are not lyke sesama / nether is the hole herbe lyke vnto mili-um or panicum. Thys herbe is liuely set furth in Matthiolus and in Hieronymus Bock. It is called in Dutch/ackes totter/the leaues ar lyke a brode arrow head/if the endes were not croked and to smal/but they are not rede but grene/and the sede is redishe yelow. It groweth in Germany commonly amongst flachs/and men fede bydes wyth the sede of it there / namelye fyskenes / and linnettes/ and golde finches/and bydes of Canaria. But for the causes aboue reherfed/it can not be sesama of the old wyters.

The other kinde of herbe/whyche is moste commonly taken for the right and true sesama/haue I also sene growyng as well as the former kinde: It hath leaues lyke basil/and a yelowish rede sede/all full of oyle. It is well set oute in the seconde edition of Matthiolus/ but nether the leues of it / nether the stalke / nether anye lykenes that it hath wythpanicum or milium do agre wyth the markes that Theophrast and Pliny do geue vnto theyr sesama/wherefore I can not se how ether of these can be the ryghte sesama of the olde wyters/allthough the sede of them both be verye oylishe/ and in many thynges will serue in the stede of the ryght sesama.

The vertues of Sesama.

Sesama whyche maye be called in English oyle sede/is euell for the stomach/and maketh ones bryth stinke / when it sticketh in y teth while it is in eating/ but if it be layed to/it dryueth away the grossnes of the synewes/ and it helpeth brused eares/ inflammaciones/ burnt places/the paynes of the ioyntes/and the biting of the serpent/ called cerastes. wyth rose oyle it swageth the head ache that commeth of heat. The herbe sodden in wyne/doth thesame. It is most fit for the inflammaciones and ache of the eyes/there oyle made of it / whyche the Egyptianes vse.

Of Siler mountayn.



Seli massiliense is named of the Apothecaries siler montanum/it may be called in English siler mountayn. Dioscorides describeth it thus: Seli of Massilia hath leaues lyke vnto fenell/but grosser and a bigger stalke also/ and a spokye top lyke vnto dill/ wherein is long sede couered/and byting streyght way after it is eatē. The rote is long and well smellingenge.

The vertues of Siler mountayn.

The roote and the sede haue an hote poure/if they be dronken/they heale the stranguriam/and the shorte winde/ they are also good for the franglinge

giting of the mother/and for the falling siknes/they dryue out floures/and al
to the byrth/and they are good for all in ward diseases/ and they heal an old
cough. The sede dronken wyth wyne/helpeth digestion/ and taketh awaye
the gnawynge of the bellye. And it is good for agues/wherein a man is both
hote and colde at one tyme. It is good to be dronken wyth wyne and pep-
per agaynst the coldnes in a iorney. It is also geuen to gotes in drink / and
to other beastes also to make them bying furth more easely.

Of Hartis wurt.



Eseli Ethiopicum groweth in diuerse partes of hyghe
Germanye / where I haue sene it both grene and drye/
and som call it hartz wurt/but I neuer sawe it in Eng-
lande / wherefore we maye call it Hartwurt/boyth the
Duche men/butyll we fynde a better name for it.

It hath leaues lyke Bay/but lesser/ and longe of the
fashon of woodbinde leaues. It is a great bushye herbe/
or a black bushe as my Greke terte hath/for it hath melas/ and not megas/
and it groweth two cubites hygh / wherein are braunches two spannes
long/and a top lyke dyll/the sede is black/thyck as wheat / but more byting
and better smelling/and verye pleasant.



Eseli Deloponense hath leaues lyke vnto Homlok/but broder and
grosser/or thycker. It hath a greater stalke then it of Massilia/ of
lykenes of ferula. And in the ouermoste parte of it/ is a spokye top/
wherein is broder sede/and thycker/and well smelling. It grow-
eth in rough places/in moyst places/an in hygh places / and also in Pda / it
hath the same vertue wyth the other.

The figure that Matthiolus setteth out/for eseli Deloponnense / in my
iudgement agreeth not wyth the description of Dioscorides: for the leaues
of hys herbe/in the figure/are not lyke homloke/nether in one poynte nor o-
ther. The leaues of it that I saw growyng about Weissenburg in hygh Ger-
many is somthinge lyke persely/wherefore som haue taken it for petroselinum
or apio montano/the roote is very long and great/and of a strong smell/but
not vtterly vnpleasant.

Of the thre kindes of Sideritis.



Sideritis whyche is called of some Heraclea / is an herbe whyche
hath leaues lyke vnto horehound/but longer draynyng nere vnto
the lykenes of sage or an oke/but lesser and rougher: & hath four-
squared stalkes a span hygh/or hygher/not vnpleasant in tast/and
after a maner somthyng binding/& in them are round thynges lyke whoz-
les/certayn spaces goyng betwene as horehound hath/and ther in is black
sede. It groweth in places somthyng rockye. Thys herbe that Dioscorides
describeth here/groweth in the old walles of Colon/and also about the fel-
des of Noymes/not far from the harnes mylles.

It hath

Of the thre kindes of Sideritis.

Sideritis prima.



It hath longe small indented leaues / with a good smell. And I suppose that Fuchsius describeth the same herbe / and although Batthiolus doth reprove Fuchsius in taking of thys herbe for the fyrst kinde of Sideritis / yet he setteth one for the fyrst kinde whych is much lesse agreyng woth the description of Dioscorides / then it that Fuchsius setteth furth. For (except I be far begyled / as I thinke I am not) he setteth out for the fyrst kinde of Sideritis / marrubium palustre Tragi / that is water horehound. That herbe groweth alwayes about water sydes / and it hath a stinking smell of garleke / & it is a cubit hygh / and for the moste parte hygher / wherfore it can not be the fyrste kinde of Sideritis / whyche groweth in rockye groundes / and hath a stalke but a span long / or not muche abouie. Thys kinde is called in Duché Glitkraut / & may be called in English Bronwurt or Rock sage.

The seconde kind hath braunches two cubites hygh / but small. It hath many leaues in long footstalkes / lyke vnto the leaues of a brake / and in the ouer parte clouen of eche syde. Out of the hyghest winges come furth certeyn outgrowynges / long and small / and in the hygh top of al / representing a rounde bowle / hauinge a rough heade / wherein is sede / lyke the sede of a bete / but rounder and harder.

Godonens folio: 131: 138. 257:

I haue

Of the thre kindes of Sideritis.

136

I haue sene no herbe moze agreyng vnto thys description/then the herbe that groweth in seynes/called of som *Osmonda*/ but I am afrayd that þ top of it and the seide will not suffer it to be *Sideritim secundam*.

Of the thyrde kinde of Sideritis.

The thyrde kinde groweth in walles and wyneyardes/and it hath many leaues/commynge from one roote lyke vnto the leaues of *Coriander*/ about litle stalkes/beyng a span hygh/smoth/tendre/and somthyng whytish. It hath rede floures/in taste bitter and clammye. If herbe Robert had had whyte floures as it hath rede/it myghte haue well ben the thyrde kinde of *Sideritis*. But the other kinde that hath the whytish stalkes/after my iudgement is the thyrde kynde/whyche maye be called in Englishe *Coriandre wounde wede*.

The vertues of the kindes of Sideritis.

The leaues of the fyrste kinde layd to/do bynde woundes together/ and defende them from inflammation. The leaues of the seconde kynde is also good for woundes. The thyrde kinde is also good for blodye and grene woundes.

Of the Carob tre.

Siliqua.



*Sideritis
folio.
739:40:
741.*

The

Of the Carob tre.



The fruyte of the tre/ that is called in Greke Keratonia/ is named in Greke Keration/ in Latin Siliqua / of the later Grecianes Pyloceraton / in Italian Carobe / in frenche Carouge/ in Spanishe Jarobas/ in Dutch sant Johans brot: but howe that it is named in Englishe/ I can not tell/ for I neuer sawe it in England/ yet I haue had the tre of it/ growing in my garden at Colon in Germaie/ and I haue sene the fruyt in diuerse places of Italy/ where as it is called Carobe. Yet althougth thys fruyte be not/ nether hath ben in England that I haue heard of/ for all that all the interpretours that haue interpreted the new Testament/ haue Englished siliquas coddess/ not wythout a greate error. For siliqua althougth it signifye som tyme a cod or an huske of beanes or peasen/ or suche other like pulse/ yet it signifieth in the xv. of Luke/ the fruyte of a tre/ and not simply a cod or a husse wythoute anye addition/ whereof it is a cod/ for it is named in Greke of Luke Keration. The tre is a talle tre/ and it hath leaues in suche ordre as the ashen leaues growe in/ but they are muche rounder and shorter/ and in dede the bchaunche of the Carob tre is lykest vnto a bean/ both in fruyt and leaues of any tre or pulse that I know. The fruyt is lyke a longe flat beane/ in coloz rede/ in taste when it is ripe and dyed/ swete/ but vnpleasant whylle it is grene.

These thynges beyng so/ it were better to Englishe siliquas/ Carob coddess/ then coddess alone. The tre may be named in Englishe a Carob tre/ and the fruyt a Carob/ or the tre maye be named a bean tre/ and the fruyt a Carob beane. If any man can fynde any better or fitter name/ I shal be wel content there wyth.

The vertues of the Carob.



Reshe and grene Carobes are euell for the stomack/ but they louse the bellye: the same dyed/ stop the belly/ and become better for the stomack. They prouoke also vyne/ and specially suche as are layd by in the stoness of grapes.

Out of Galene.

The Carob beane ingendreth but a noughty iuyce/ and it is full of wood/ by reason whereof it must nedes be hard of digestion/ and thys is an euell propertye that it hath/ that it will not lightlye go doune. Wherefore it were better that they were no more brought from the East countrees/ where as they grow hyther into thys countre. He wyrteth also: The carob tre called Ceratonia/ is of a binding and drying nature/ as the fruyte is/ whych is called Ceratium/ and it hath som sweetenes in it. The carob hath one thyng lyke vnto a chirrye/ for whylle it is grene/ it louseth the bellye more/ and when it is dyed/ it stoppeth the bellye more/ because the moysture is spent awaye/ and it that is of a grosse substance/ doth onelye remayne.

Of

Of Mustarde.

137

Sinapi primum genus.

Sinapi hortense.



Mustarde is nether diuided into kindes/nether described of Diosco-
rides/because it was so well knowen in hys tyme. And now it is
so well knowen/that it nedeth but a shorte description/whiche is
metely well set furth in Pliny. For he in the xix. boke and viij. chap-
ter writeth thus of mustarde. Mustarde is of thre kindes/ whereof one kin-
de is verye small. The other kinde hath leaues lyke a rape. The thyrde kind
hath leaues lyke rocket. Thys is the diuision ioyned wyth a shorte descrip-
tion. There maye be made an other diuision of mustarde by the sede / wher-
of one kynde is whyte/and the other blackish browne oz redish. It that hath
the whyte sede/is muche shorter/then the other kindes that haue the browne
sede. It that groweth in the gardin/ groweth vnto a greate hyght/ and it
hath verye manye and longe braunches. It that groweth in the corne in
Somersetshyre / a litle from Glassenberrye/is muche shorter then the gar-
dine mustarde is/ but nothynge behynde it in biting and sharpnes. Mus-
tarde is named in Greke/ Rapi oz sinepi/ oz sinapi in Englishe / frenche/
and Lowe duche mostarde / in hygh Duche Senffe/ in Latin Sinapi oz
Sinapis.

Aa

The

Of Mustarde.
The vertues of Mustarde.



The best mustard is it that is not wethered nor wincled/ and is rede and full growen/ and when it is broken/ it is grene within/ and as it were ful of iuyce/ and as it were graye in color/ for suche it is freshe and of a perfect age. The vertue of mustarde is to heate/ to make subtil/ and to draw vnto it/ and when it is chowed/ to draw doune thynne flemme from the head: but the iuyce of it mended wyth mede/ if it be gargled wyth all/ it is good for the diseases of the almondes aboute the rootes of the tonge/ and for longe roughnes/ and hardnes of the wynde pypes. If it be broken and put into the nose thrylles/ it maketh a man to nele: it is good for them that haue the fallinge siknes/ and it stereth by woemen that are strangled of the mother.

It is also good to be layd vpon the heades of them that haue the drowsey euell/ or forgetfull siknes/ called lethargus/ after that the heare is shauen of. If it be mended wyth a fygge/ and layed vpon the place vntill that it be rede/ it is good for the sciatica/ and for the milte/ and to be shorte for euerye olde ache/ where as by the gresse of an other parte/ we will remoue anye thyng from the depe/ vnto the skinne/ it heales also scalled heades/ where as the stalke is rede/ and the heare falleth of. If it be layd vpon the soze place/ it scoureth also the face/ and taketh awaye blew marks that come of brusynge/ if it be layd to wyth honye or fat/ or wyth a cerote mayd of ware. If it be layed to wyth vinegre/ it is good for lepres and wilde scabbes/ and ryminge scurffe. It is good to be dronken for agues whyche retorne agayne by course at a certayne tyme/ so that it be sprenkled or put into the drynke after the maner of perched barle mele. It is also good to be mended wyth drawynge emplasters/ and wyth suche as are prepared agaynst scabbes. And thesame broken wyth fygges/ and put into the eares/ it is good for them that are hard of hearinge. And it is good for the soundyng or noyse of the heade. The iuyce of it/ if it be layed to wyth honye/ is good for the dulnes of syght/ and for the roughnes of the eybrees. When vse to presse out the iuyce of it/ whylle it is grene/ and then to drye it in the sun. Galene sayeth that mustard is hote and drye in the fourth degre.

Out of Pliny.



Pliny sayeth that mustarde was moste principall of all those thynges/ whose vertue were caried vnto the head/ because that there is nothyng that percheth more the nose and the brayne then it doth. And it setteth furth his poure and strenght very far abroad. If that to greate a slepe were them that haue the forgetfull syknes/ it is good to be layd to emplaster wyse/ ether vpon the heade/ or the shynnes/ wyth a fygge and vinegre. It healeth by making of blisteres by the reason of the burning heat/ anye parte of the bodye out of the.

the whych euell humores and faultes of the body ought to be drawen oute/ from the depe vnto the skyn/and taketh awaye olde aches of the breste/ loynes and hippes/by the foresayd meanes. In a greate hardnes it is layed on wythout a sygge/but if greater burninge be looked for/it is layd on a double cloth/gorynge betwene.

Of the herbe called Sion.



The herbe that is named in Greke Sion/ and in Latin Sium/ is supposed to be called of Pliny lauer. The same is called of som in English/ but falsely/ water cresses/ and of other belragges: but to haue som sure and comon name/ it is best to call it water persely/ or sallat persely. It is named in Duch Brunnen peterlin/ or wasser merk/ in Italian Gorgolestro/ as Matthiolus sayth/ and in Spanis Rabacas/ in frenche Beric.

Sion as Dioscorides describeth it/ groweth in the water/ and is a smal bushye herbe/ growynge ryghte vp and fatt/ it hath brode leaues lyke vnto Alexander/ but lesser/ and of a spicye sinell. By this description they are confuted/ that hold that brooklen/ called in Duch Bachpungen/ should be syon/ when as it hath nether leaues lyke vnto Alexander/ nether groweth ryghte vp/ but groweth low by the ground sydelinges/ so are they also confuted to take water kresse or burn kresse to be syon/ when as it hath no leaues lyke vnto Alexander. Ether Matthiolus knoweth not the ryght syon/ or ellis I knowe it not. For the Sion that I knowe/ hath not sede in litle coddess/ but in the toppe after the maner of anise/ and the roote is not lyke the rootes of water cresses. I am far deceyued/ except the figure that Matthiolus setteth out/ be not lyke the monstre that Horace maketh mention of/ whych hath a mannis head/ set vpon a horse neck/ and many diuerse fethers vpon them/ for I haue gone thorow England/ hygh Germany and low Germany/ and a great deale of Italy/ where as I sought diligently all kindes of herbes/ but I could neuer fynde yet any such herbe/ as Matthiolus setteth furth for sion/ for his sion hath the verye true rootes and coddess of water cresses/ whych neuer man/ as I thynke dyd se in sion. Let men that are learned in the history of herbes iudge/ whether I iudge ryght or no.

There are two kindes of herbes belyde this/ wherof the greater is in all thynges/ sauinge the bignes is like vnto sion/ the other kinde is of a cubite hyght/ and hath leaues verye lyke perselye in figure/ sauinge that they are a great deal bigger. I iudge that thys kinde is called of Pliny silans/ whyche as he sayeth/ nascitur in glareosis & perennibus fluuijs, apij similitudine.

The vertues of water persely, called in Latin Sium or Lauer.

The leaues of water persely/ whether they be eaten rawe/ or sodden/ do breake the stone/ and drie it out/ and they also prouoke a man to make water/ and they dryue oute of a womannis bodye/ both her burdin and her floures. Galene graunteth also that Sion is so muche hote/ as it is well smelling/ when it is tasted.

Of Persnepes and Skirwurtes.

Sisarum sativum magnum.

Sisarum sativum minus.



Sisarum sylvestre.



Both fuchsius & Matthio-
lus set furth two kindes of
Siser/ but as they agre in þ
seconde kind/ which is oure
skirwurt/ so they differ much in þ
former kinde: for wher as fuchsius ma-
keth the former kind of siser/ to be our
persnepes/ Matthiolus setteth furth in
his figure a kinde of carot/ whyche he
sayeth is called in Duche/ gurlin & ger-
gelin/ in frenche cheruc & gyroles/ but
his description after wardes/ agreeth
not wyth the figure of the herbe þ he
painteth for siser/ for he describeth siser
thus. Siser habet folia olus. A tre/ &c. Si-
ser hath the leaues of Alexander with
a stalke and a shaddow top lyke vn-
to the herbe/ called pastinaca/ wyth
rootes a span long/ hauing wyth in it
a sinewlike pith/ somthyng bitter in
taste/ and in coloz somthing of saffron
and pleasant vnto the mouth. This de-
scription agreeth with nether of the fi-
gures of Matthiolus that he hath set
furth/ and yet he made the description
hym selfe.

It agreeth not wyth the fyrste kinde/ for it hath not leaues lyke vnto Alexander/ nether any suche lyke leaued herbes/ but it hath leaues lyke vnto a Carot. And it agreeth not wyth the second figure/ for the rootes of the herbe/ that is oure Skyrwurt/ hath not rootes a span longe/ for they are not four inches long. Therefore the description that Marthiolus maketh/ agreeth wyth nether kynde of the herbes/ whyche he setteth in hys pictures.

Pliny lib.xx.cap.v.maketh two kyndes of Siser/and sayeth thus: Siser erraticum satiuo simile est et effectū. That is Siser the wilde is lyke vnto the tame/ and also in woorkynge. And in the xix.boke and fyfte chapter/ he partly describeth Siser thus: Inest longitudine neruus, qui decoctis extrahitur, amaritudinis tamen magna parte relicta: neruus idem & pastinaca maiori, duntaxat anicula. That is/ there goeth a synewe or a pythe a longe thowowe the Siser/ whyche after that it is sodden/ it is drawen oute/ and yet a greate parte of the bitternes abydeeth still/ the greater pastinaca hath the same synewe/ but onely after that it is a yere olde.

These be Plinys wordes/ whose autorite/ if we were bounde to geue credit to/ then shoulde nether oure Persnepe/ nether anye kynde of oure Carotes be Siser/ for I haue diligentely tasted both oure persnepe and oure carot rotes/ but I can fynde no bitternes at all/ nether in the oute parte of them/ nether in the pith or synewe/ as Pliny calleth it. I haue also tasted the scirwourte roote/ and in it I haue founde verye litle bitternes/ not wythstandynge som/ but not so much as Pliny semeth to require/ and whylle I tasted it/ I found it heter then bitterer/ but I founde suche propertyes in it/ that I dare reckon surelye/ that thys is a kynde of siser.

But as for oure persnepe/ as it can not be siser of Plinye/ so knowe I no cause/ why that it maye not be siser in Dioscorides/ sayynge that the greate sweetenes maye seme to hinder it/ for it that is verye swete/ is not wont to prouoke an appetite/ but rather to take it awaye.

The vertues of Siser.

The roote of Siser sodden/ is pleasant to the mouth/ and profitable for the stomack. It doth styxe a man to make water/ and it ingendzeth an appetite.

Of the herbe called Sison.



Sison whyche is called both of Plinye and diuerse both newe and olde Grecianes/ Sison is no otherwyse described of Dioscorides/ but that it hath sede lyke persely/ longe and hote in taste/ and that it hath as it were litle cornes in the top. I fynde no herbe in any place that euer I haue ben in/ so well agreynge vnto thys short description/ as the herbe whyche som haue abused for Anomo/

Ala iij

and is

Of the herbe called Sison.



and is called of som black perselye. It groweth aboute hedges and laynes
wyth leaues lyke a persnep/a pretty longe swete roote/ somthyng warme
in taste/and black sede/whyche in dede is warm/but not verpe hote: wher-
fore I dare not saye/ that the herbe is the righte sison/ or ellis I durst haue
ben bolde to haue pronounced that it had ben the ryght sison / but it may be
a kinde of it.

The vertues of Sison.

It is good to be dronken agaynste the diseases of the milke/for
them that can not well make water/and for weomen that want
theyr naturall skynes. The inhabiteurs of Syria where as it gro-
weth / vse it for a sauce/ receyuinge it wyth a sodden gourd and
vinegre.

Of the kindes of Sifimbrium.

Dioscorides maketh two kindes of sifimbrium/ whereof one gro-
weth on the lande / and the other in the water. The fyrste kinde
whyche groweth in the lande / is named of som as Dioscorides
writeth

Wryteth/serpillum syluestre/and it groweth in lande/that is not plowed or digged. It is lyke vnto minte of the gardine/but it hath broder leaues and better synellyng. Dioscorides in the description of menthe syluestris/ or menthastri/maketh it to haue leaues greater then sifimbrium. Of thys description of Dioscorides/a man maye gather that sifimbrium is lyke vnto penny ryall/ether both in leafe/and the maner of creppng/ and growynge / or at the least in creppng/and that it muste haue greater leaues then gardine minte/and lesser leaues then the wilde minte / called mentastrium. Matthiolus in hys later edition sayeth / that sifimbrium is called in Duche Bachmuntz/ or wasler muntz/ whyche can not agree wyth the description that he wryteth thus ouer hys sifimbrium hortenle. For howe can wasler muntz/that is water mint/ or bachmuntz/that is brook minte / be gardine sifimbrium.

Howe also can sifimbrium be called well hortenle / seynge that Dioscorides wryteth that it groweth in places vnto manered or plowed / or vnto manmed/when as gardines are manered and digged. Therefore I doute whether Matthiolus knoweth the ryght sifimbrium or no. I take sifimbrium for a kinde of mint/that is called in English baum mynte/ whether it grow in the felde/or be broughte into the gardine/it is of a middel bignes betwene horte minte/and fyne gardin minte.

The seconde kynde of sifimbrium is called cardamine also / in English water cresses/in Duche brun kressen/or wasler kressen/in frenche cresson.

The water cresse is a water herbe/and groweth in the same places that fion or water perelye groweth in. It is called cardamine/because it resemblith cardamum/that is gardin cresses in taste. It hath leaues fyrst round/ but after they be growen furth/they are indented lyke the leaues of rocket.

The vertues of both the herbes called Sifimbria.

The seide of the herbe called sifimbrium primum in Latin / and in English baum mint:if it be dronken wyth wyne/it is good for the dropping out of the water/and it is good also for the stone/it stancheth also the gnatwyng or wrynging in the bellye / and the hichcock/ other wayes called the yskinge. The leaues are good to be layed to the temples and forehead/ for the head ache:they are also good for the synngynge of waspes and bees. If it be dronken/it stoppeth perbreakeynge. This herbe is of an hote nature/euen hote and drye in the second degre / whyle it is grene/hote and drye in the thyrde degre: when it is dryed / and in the same degre is the former sifimbrium.

Of the puls called *Smilax hortensis*, and in English *Kidney beane*.

Smilax hortensis.



Smilax of the garden / whose fruytes are called lobes / that is coddies or huskes or shales / is called *Sperage*. It hath leaues lyke vnto *Bay* / but softer and smaller stalkes / and claspers wounden in busshes / wherunto they are set / whych increase to that greatnes / that they make arbores and thynges lyke tentes. It hath a fruyte lyke *Fenegreke* / but longer and more notable / where in are seedes lyke vnto *kydnes* / not all of one coloz / but are for a parte somthyng redilsh.

The vertues of Kidney beanes.



The fruyt is sodden woth the seede / and it is eaten after the maner of a wourt or eatable herbe / as *Sperage* is eaten / it maketh a man make water and causeth heuy dreames.

Of the sharp Smilax.

Smilax aspera.

141



The sharpe Smilax hath leaues lyke vnto woodbinde/and many smal braunches/full of prickes/ lyke vnto paliurus or the bramble. It windeth it self aboute trees/crepinge by and doune. It beareth a fruyt full of berryes/as a litte cluster/growyng out of the top of the smal braunches/ whych is rede/when it is rypp/and biteth a litte in tast. It hath an harde roote and thyck. It groweth in marshes and in rough groundes.

The vertues of the sharp Smilax.

The leafe and fruyte of thys/are a preseruatiue or triacle agaynst dedlye poysones/whether they be taken before or after. Som write that if anye man geue assittle of these broken into poudre vnto a newe borne chyld/ that he shall neuer after be hurt wyth anye deadlye poyson. It is also put in to preseruatiue medicines to helpe agaynst deadly poysones.

Of the smooth Smilax or great arbor wynde.

The

Of the sharp Smilax.

The smoth similar/whyche maye be called in English Arboz winde / or great winde/or withwinde/hath leaues lyke to Iuy/ but softer and smother/and thynner / and longe braunches/ as the rough similar/ whyche are wythout prickes. Thys doth also wind it self aboute trees as the other. It hath a fruyte lyke a Lupine / black and litle. It hath aboue manye whyte floures/and rounde thoroowe oute all the braunches:and there of are made arbores or summer houses. But in Autumne/the leaues fall of: Thus far Dioscorides. As for the sharpe similar/ I haue sene it diuerse tymes/ and I am sure the description of Dioscorides agreeth well wyth it: hether to haue I founde no herbe/wherewyth the hole description of similar leuis doth agre. For allthough the greate wynde wyth the great bell floure be in all other partes agreynge wyth the description of Dioscorides: yet the fruyt agreeth not/for it is not lyke vnto the fruyte of Allupine. Aetius also in the healinge of a dropsey/sayeth that the similar / whyche groweth in the hedges by the water syde/bringeth furth coddess as the kidney beane doth / called gardin similar. But I neuer sawe anye kinde of wynde/or wyth winde/or arboz winde/haue anye suche cod/wherefore I must confesse/ that I neuer sawe the rygt herbe/ whyche is called similar leuis. The herbe that Matthiolus setteth furth in hys figure for similar leuis/hath nether a sede lyke Lupine/ nor yet coddess lyke vnto the puls/called similar hortensis: wherefore it can not be similar leuis in my iudgement / excepte that there be other kindes of Lupine/then euer I haue sene/and other kindes of coddess or huskes of the gardin similar/then haue cummed to my syght. The herbe that Matthiolus setteth furth for similar leuis/is in my iudgement the fyrste kinde of Volubilis in Helie/where of he writeth thus:

There is one great kinde of wynd or wythwinde/whych hath mylke in it/and is called in Latin Funis arborum/that is the rope of trees/ it hath a whyte floure lyke vnto a bell. Dioscorides taketh it for a temporat herbe/ or ellis a litle hotter/then temporate/and to be dnye in the second degre. It resolueith/typeth/scoureth/loueth and openeth the mouth of the vesselles of the baynes/and therefore it is geuen wyth tragagant/ mastick/spicknard/and whaye/it deliuereth men from the stoppynge of the liuer and the baynes/that goeth betwene the liuer and the guttes / and therefore it healeth iaundes wyth the iuyce of persely/and sicorpe or whaye/it purgeth gently burnt choler / and therefore it helpeth rotten agues/and specialllye suche as are longe cholerick agues/it scoureth also awaye the excrementes and outcastes of the brestes and louniges/and therefore it is good for them that are shortwinded.

Of Nightshad.

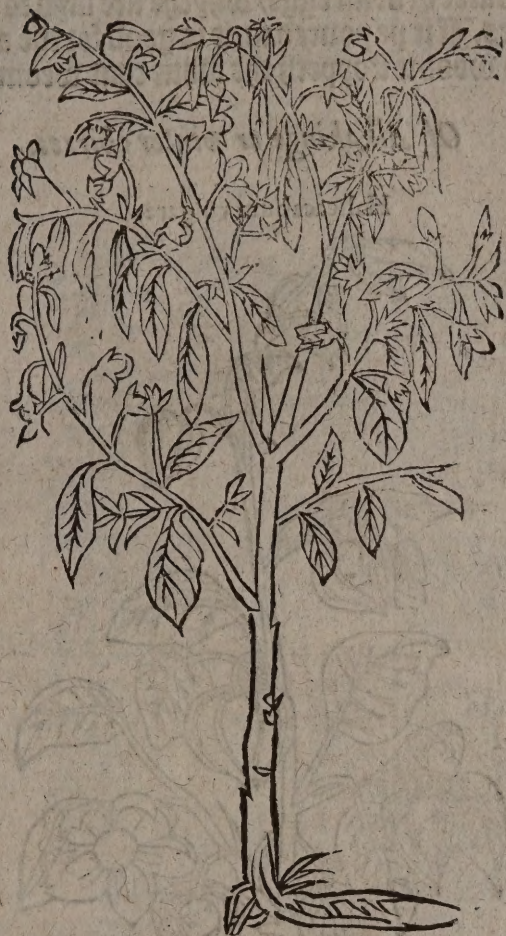


Nightshad or Detemozell is called in Greke Strichnos/in Latin Solanum/ in Barbarus latin Solatrū/ in Duche Nacht schad/ in Frenche Nozelle. Nightshad is a bushy herbe/whyche is vsed to be eaten/it is not very great/it hath many holes lyke vnto Arne holes at the setting on of the braunches and the stalk.

It hath

Of Nyghte shad.
Solanum somniferum.

140



It hath black leaues and greater then basil/ and broder: it hath a rounde grene berrye / the berrye is ether black or rede / when it is rypp/the herbe hath a gentle taste wythout hurt.

The vertues of Nyghte shad.

The nature of it is to coole/wherefore the leaues layd to wyth perched barley mele/is good for saint Antonies fyre/that is a colerick inflammation:and it is good against tetters. If the leaues be layd to by them selues / they are good to heale the inflammation in the corner of the eye/called Egelopa/whyche is disposed to brede a fistula / and also the head ache:they are also good for an hote or boylinge stomack. They dryue awaye the hote impostume behynde the eare/called Parotis / if they be broken and layd to wyth salt. The iuice is also good for the hote inflammation/and tetters and such lyke rinnyng sores or hote scurf or scabbes/ if it be layd to wyth whyte lede rose oyle and litarge/and wyth bread/ it heleth y disease of y eye/called Egelopa. It is good for children y haue y burning in y head/ & for y inflammation of the brayn/ & fylmes & skinnies that go about it.
If it

Of Alkakinge or winter chirres.

If it be poured wyth rose oyle vpon ones head/it is merged wyth ey medicines in stede of water or of an egge/whyche are layd to agaynst sharpe flowynges of the eyes. If it be poured in/it is good for the ache of the eares: if it be layd to wyth wool/it stoppeth the issue that weomen haue.

Of Alkakinge or winter chirres.

Halicacabum vulgare.



Here is an other kind of Solanum / called Halicacabus and Phissalis/it hath leaues lyke vnto nyghte shade/ but yet broder. when hys stalkes are fully growen/ they bowe to the ground: it hath the fruyte in litle sede vessels lyke vnto bladders round and rede lyke golde/ and also smouth lyke a grape or wynberry/ whyche the garlande makers vse in making of garlandes.

The vertues of Alkakinge.

It hath the same vertue that gardin nyghtshad hath / but that it is not to be eaten/ the fruyte of it dronken/ healeth the saundes/ and prouoketh water.

ter. The iuice of both the herbes called Solanum/ is bled to be pressed furth/
and when it is dried/ it is set by in the shadowe/ and when it is dressed after
this maner/ it is good for all these purposes aboue named.

Of the kindes of Sorbus.

Sorbum ouatum.



Dioscorides maketh mention but of one kind of Sorbus/
Theophrast writeth of two of the male and female / but
Pliny maketh mention of iiii. kindes/ wherof I haue sene
iij. kindes/ but one kinde I confesse that I neuer saw vn-
to my remembrance. The two fyrste kindes whyche I
knowe/ haue leaues so lyke as can be/ set wyng wyse as
the ashe leaues grow/ indented/ but they differ in y fruit.

The former of them hath rede berryes lyke corall bedes/ growyng in greate
clusters/ whych the byrdes eat in the beginning of winter/ the tre groweth
in moyst woddes/ and it is called in Northumlande/ a rowne tre/ or a whic-
ken tre/ in the South partes of England/ a quick beame tre.

The seconde kinde hath a fruyt of the bignes of a small crabbe or a wild

B b . peare

Jo. de uis folio: 726: 727: 728:

*Q. phy
340:341:*

Of the kindes of Sorbus.

peare/a litle longer then a crab/but not full of the fashon of a pear. This tre groweth very plenteously in hygh Almany/where as the fruit is called sorbere or sorbeyffel/and spierlin: it may be called in English sorb appel.

The thyrde kinde which is called of Pliny sorbus forrnalis/hath a lese much lyke vnto a playn tre lease. Thys tre is called in English a seruple tre/as though a man wold say a sorbus tre. The fruyte is almost as small as are haw/in coloz broun/in taste binding/as the other two kindes are. And thys kinde euen as the sorb appel is verye pleasant to be eaten vntill it be rotten/but then it is very pleasant/but not so pleasant by a greate Deale as the sorb appel is.

The vertues of the thre kindes of Sorbus.

The sorb appels beyng yelow in colour before they be full rype/if they be cut in peces / and dyled in the sonne/if they be then eaten/they will stop the belly. Also the powder of them/after they be beten or ground/if it be taken in the stede of perched barley mele / and taken in/ and the broth of them doth the same.

Of the herbe called Sparganium.

parganium hath leaues lyke vnto the herbe tohyche is called in Latin gladiolus/and in Greke riphion/and that is small after the maner of a small sege or sheregrasse/called in Latin carer: but the leaues are yet narrower/then the leaues of it that is called gladiolus/and more bowynge: in the top of the stalk are rounde knoppes lyke bedes/where in is sede. Thys herbe groweth most commonly in waters and fennes/the knoppes are full of litle tuftes. Thys herbe is comon in England and in many places of Germany/but I neuer heard anye Duche nor English name of it: but vntill we can happen vpon a better name/ it maye be called bede sedge or knop sedge.

The vertues of Sparganium.

The roote is good to be geuen wyth wyne agaynste the poyson of serpentes.

Of French or Spanish brome.

partium is called in Greke spartion/in English/spanish brome or frenche brome: that spartium is not ginista of the Latines/ I haue sufficiently proued before intreating of the brome bushe.

The description of Spanish brome.



partium is a bushe / hauinge longe thwygges withoute leaues sounde/very tough / and som binde vyndes wyth them. It beareth coddies lyke vnto phaseles/ wher in are sedes lyke vnto lentilles. It hath a floure lyke vnto wall gelouer/called of som Hartis ease. This bushe groweth in diuerse gardines in England/ & in Spayn/ and Italye,

Of French or Spanish brome.

Spartium.



wylde. It groweth in my Lorde Cobhammes garden at Cobham hall/ and also at Shene in the gardine. It hath leues in dede/ but so small that I suppose that Dioscorides toke them for no leues/ because they were so litle and fewe/ that they deserued not the name of leues/ or ellis Dioscorides looked vpon the braunches/ whych at that tyme had no leues. And that thys is lyke to haue bene so the affirminge of Dioscorides/ that Dictamnus of Candy had no floures nor sede/ may bring credit vnto my gessinge. For it is well knownen/ that it hath bothe floures and sedes / though Dioscorides neuer sawe them.

The vertues of Spanish brome.

The sede and floures of the Spanish brome are good to be dronken wyth mede in the quantite of two scruples and an halfe / to purge strongly/ but wythout iepardye bywarde: but the sede purgeth downward. If the twigges be steeped in water/ and y iuyce be pressed out/ after they be well brused/ a ciat of it will heale y diseases of the sciatica & y squynansie or chokes/ if it be dronken fasting/ som vble to stepe the in byrne / and poure them in by a clister/ to them that haue the sciatica/ by this meanes it driueth furth blodye matter and full of stringes or ragged peces.

B b ij

Of

Of the herbe called Spartum or Sparta:
Spartum.



Beside the bushe that is called in French brome/
whych is called spartum. There is an herbe al-
so called spartum/and of som wyters sparta/as
in thys proverbe: Spartam nactus es, hanc adorna.
for Pliny in the xix. boke and second chap. ma-
keth mention in these wordes folowynge of the
herbe spartum or sparta: Herba & hic sponte na-
scens, & quæ non queat feri, iuncus quod propriè aridi
soli: vni terræ dato vitio, nanque id malum telluris est:
nec aliud ibi feri aut nasci potest, &c. And a litle af-
ter/in sicco præferunt è cannabi funes, spartum alitur
demersum, veluti natalium sitim pensans, &c. And a litle after: Iunco Græcos ad funes
vfos nomini credamus, quo herbam eam appellant, postea palmarum folijs, philuraque
manifestum est: & inde translatus à pœnis, perq; simile veri est. Thus saith Pliny.
Out of these wordes I gather that the herbe that he writeth of is a kind of
sea bente/or sea rishe/whereof the frayles are made/that figges and rasines
are caried hether in out of Spayne. The same bent or sea rishe haue I sene
in Northumberland/beside Ceton Dalauale/æther they make hattes of it.
I haue also sene it in great plenty in ii. ylandes of Eastre Freslande/whereof
the one is called the iust / and the other morzenie: there men vse thys rishe
only

Of the herbe called Spondilion.

145

onelye for to make ropes of it (as Pliny writeth) and to couer houses wyth it. It may be named in Englishe Sea bent, or sea rishe, or frayl rishe. I haue not rede in anye good autoz, that it hath anye vertue to heale any diseale.

Of the herbe called Spondilion.

Spondilium.



Pondilion is named in Greke Sphondilion/ in Duch Berē klaw or wild Pasteney / it maye be called in Englishe Kow persnepe or middow persnepe. It groweth in moyst middowes/ & about hed- ges sydes/ but not in the hedges.

The description of Spondilium out of Dioscorides.



Pondilium hath leaues after a maner lyke vnto a playn tre lea- ues/ draynyng very vnto the lykenes of the leaues of Donax. The stalke is a cubit long or longer lyke vnto fenels stalke: it hath sede lyke vnto sileli/ duple/ broder/ whyter/ & fuller of chaff/ of a stronge or greuous smell. It hath a roote lyke a radice/ it groweth in merrish and watery groundes.

B b iij

The

The vertues of Spondilium.

The seide of colwe persnep dronken/scoureth oute flegmatike mater thow the belly and guttes. It healeth also them that are diseased in the liuer/the iaudes/them that are shortwinded/the falling siknes/& the strangling of the mother. If a man that is fallen in to depe a slepe/receyue & perfume of it/it wil waken him agayne. If a mannis head be anoynted wyth the oyle wherem it is sodden/it will help them that haue the phrenesye/the drowsey or forgetfull euell/and the heade ache. If it be layed to wyth rue/it holdeth and stayeth creping sores and tetters. The root also is good for the disease of the lyuer/and for the iaudes. The same shauen/and put in/wasteth away the hardnes of fistules or false woundes. The iuyce of the fleshes beyng grene/is good for mattery eares. Thys iuyce maye be dyed in the sonne/and layd by as other iuyces be.

Of certayn kindes of thistelles.



Spina in Latin/is properly called a thistel/ and in Greke Acantha. Howbeit is called vnproperly after a metaphoricall maner/spina is taken for a prick/ because thistelles or spine/are most full of prickes. First that acantha signifieth a thystell/and not an hawthorn/or a thorne wythout anye addition/as the most part of schoolmaysters and translatours Englishe it: I am able to proue/not only by good Greke authours/ but also by the best Latin wyrters/that acantha in Greke signifieth a thystell/ it maye be proued by the autozite of Aristotel in the viij. boke of the history of liuing and sensible substances/and in the thyrd chapter/who wyrteth these wordes:

τα δὲ τῶν ἀκανθοφάγων ἀκανθὶς βραυπὶς· ἢ καλομένην χρυσμίδις· τίτα γὰρ πάντα τὰ τῶν ἀκανθῶν φέμεται. That is to saye/these are spiniuora/that is thistel eaters/ and vnder the name of the thystell/he vnderstandeth the seide of a thistel/as whē we saye/a man eateth moze wheate then rye/ we meane nether the blade of wheate/nether the straw nor chaff/ but onely the seide of wheate. If acantha ought to be Englisshed a thorn or an hawthorne/let vs se which byrdes they be/that Aristotel calleth acanthophagas/and as diuerse interpretours Englishe them thorn eaters. Aristotell sayeth that Linetes and Goldfinches/and Grene finches/are acanthophage: who euer sawe any of these thre kindes of byrdes eat thornes/or the fruytes of thornes? Therefore I maye saye vnto them/that Englishe acantham and spinam/a thorn or an haw/ whych is the fruyt of a whyte thorn. Erratis philosophiam & plantarum historiam ignorantes. For besyde this place now alledged: Dioscorides in the chapter wher as he intreateth of the tre called Rododendron/wyrteth thus: Perion bringeth furth a fruyte lyke an Almonde/as it were a certayn horne/when as it is opened/it is full of a wolly nature/lyke vnto the down of thistelles. The Greke hath παντοῖς ἀκανθίβοις. Who heard euer tell/that anye thorn tre/ had any down or anye wollye nature/ lyke vnto the downe of a thistel? Plinye also wytyng of the herbe called Erigeron/ whyche we call in Englishe Groundsell/sayth thus: The head of Grounsell is diuersely diuided wyth a down/qualis est spina. What is spina here? an hawthorne or a thystell? when haue ye sene the thorne tre haue any down? by these places it is playne that acantha in Greke/and spina in Latin signifye a thistel/and no thorn/as our

school

schoolmaisters & translatours vse to English it now a dayes. The same word acantha doth S. Luke vse in the parable of the sower in the viij. chapt. & all the translatours turn acantham spinam/ but the translators of the Latin in to English/ not wythout a great error/ turn spinam into a thorn/ whē as spina betokeneth not a thorne/ but a thistel. For Luke writeth thus: Aliud cecidit super spinas, & simul enata spinæ, suffocauerunt illud. And som fell vpon: what? the thornes/ or vpon the thistelled sede? and wared or grew by with it / and chokked it. Who vseth to sow vpon thornes/ whether thornes signifye thorn trees/ or the sede or fruit of the thorne tre? Who dare saye that a thorne tre in one year can growe so hyghe/ that it maye be able to choke the corne? Is a thorne able to grow wyth the corne/ as Luke sayeth/ so hygh in one year? I trow nay. Therefore let men learne to Englishe acantham or spinam a thistel/ when as there is nothyng put to them.

Of two other kindes of thystelles.

Inscorides writeth of two herbes/ whyche haue lyke names/ but for all that/ differ in description/ and in substance/ the one is called in Greke acantha leuke/ and the other is called leucacantha. The former called spina alba/ groweth in Italye/ and in som places of Germany/ & besyde Sion in England. I know no English name for it/ but it may be called in English whyt thistel. The other kind called in Greke leucacantha/ & in latin spina alba/ is supposed to be the herbe/ named of y comō Herbaries Carduus marie/ and in English/ milk thistel or maries thysel.

The vertues of these two kindes of thystelles.

The whyte thysel called spina alba/ hath a root good for the spitting of blood for them that are diseased in the stomak and guttes. It prouoketh water/ and it is good to be layd to emplaster wyse for swellinges. The broth of it is good to washe the teth wyth/ for the teth ach. The sede of it dronken/ is good for chylder that haue the crampe/ and for the byting of serpentes.

Leucacantha or spina alba/ named in English milkthysel / hath a roote good to be chowed in a mannis mouth for the teth ache/ the broth of it / taken in the quantite of thre ciates wyth wyne/ is good for longe pleuresies/ for them y haue the sciatica/ & for partes y are bursten & shronken together.

Of the hawthorn tre.

The hawthorn tre is called in Greke Dryacantha / in Latin spina acuta/ in Duche Hagen doyne. Many haue iudged that Dryacantha or spina acuta was the berbery tre/ otherwyse called a piridge tre. But Matthiolus hath brought good reasons to proue/ y Dryacantha is our hawthorn/ and not berberies/ and I haue nothyng to saye agaynst his argumētes/ sauuing that Theophrast rekeneth Dryacanthā amongest the trees/ whose leaues fall not of in winter: oure hawthorn leaues do fall of in winter/ then it semeth y our hawthorn is not dryacantha in Theophrast. If thys were answered to/ then durst I more boldly pronounce y oure hawthorn were dryacantha. It appeareth by it y is written in Columella y our hawthorn tre whych hath very whyte floures/ & a rede fruyte / whyche swyne desyre very much to eat/ for he writeth thus: Suibus nemora sunt conuenientissima, quæ vestiuntur quercu, subere, fago, corylis, pomiferisq; syluestribus, vntunt alba spinæ, Græcè siliquæ; iuniperus, lotus, prunus & achrades pyri.

Of the hawthorn tre.

That is the great woddes are fit for swyne/ whyche are anorned wyth o-
kes/ cozke trees/ beche trees/ and wyld trees/ that bring furth fruytes wyth
stones in them/ as are spina alba/ that is as I iudge whyte thornes/ Greke
carobes/ the Juniper/ the wilde lote tree/ and the slo tree/ and the wyld
peare tre.

In these wordes I vnderstand vnder the name of spine albe/ the haw-
thorn tre/ whych hath a fruyte/ as all men knowe/ verie fit for swyne. And
here is also to be noted/ that there is a wild prunus agaynste som that haue
holden the contrary/ whyche prunus is the slo tre or black thorne tre/ or the
wilde bulles tre.

Of the herbe called Stachys.

Stachys.



Stachys is a litle bushe lyke vnto hore hounde/ but longer. It hath
many leaues rough/ one far from an other/ harde/ hore/ of a plea-
sant smell / and many twigges/ cumminge furth from one roote/
whyter then hore hounde: it groweth in hygh hilles/ and in rough
places. I haue sene one kind of this herbe/ growyng in London in Maister
Richardes

Of the herbe called Stachis.

147

Richardes gardin / but no where ellis in England. The other kynd dyd my frende mayster Fauconer shewe me after that he came oute of Italy. Thys laste kinde agreeth better wyth the hardnes of the leafe that Dioscorides speaketh of / but it wanteth the smell that the same Dioscorides requireth in Stachi / except the age toke away the smell from the herbe that he shewed me. Thys may be called in English long hore hounde / or wilde horehounde.

The vertues of Stachis.

Stachis hath a byting and hote nature / by reason whereof the broth of the leaues dronken / drawe doune to weomen theyr floures / and dryue oute the secondes.

Of Stauis aker.

Staphis agria.



Staphis agria / is called in Duche Beismunt oder Lauskraut / in Englishe / Stauis aker. I neuer sawe it growynge out of Italy / but only in gardines.

Stauis

Of Stauis aker.

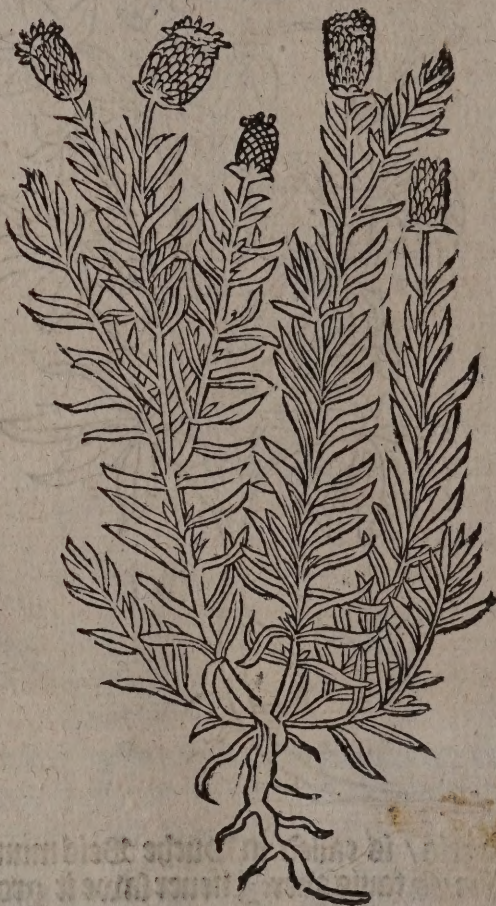
Stauis akre hath leaues clouen lyke vnto the wilde wynde : it hath litle streyght stalkes/soft and black/and a floure lyke wadde / and a sede in litle grene coddess/or sede vesselles as the rich hath / in figure thysquared & rough/in black somthyng dunne rede/whyte wythin/and sharp in tast.

The vertues of Stauis aker.

If a man geue to any body ten or fyften of the sedes of it in mede/ or honyed water / they will bringe oute grosse matter by vomit. They that haue dronken them / must walke after the takinge of them : and they must take hede/ that they geue oft tymes mede/ because they bringe a man in ieperdy of stranglinge/and burne the throte. The herbe it selfe broken/and layd to wyth oyle/is good for the lousey euell/agaynst itchyng or yuking and scabbes. If it be chowed/ it bringeth doune muche waterishe flemme. If it be sodden wyth vinegre/ and the teth be washed therewith/it is good for the teth ach/and it fasteneth louse gounes. It healeth the hote sores of the mouth wyth hony.

Of the herbe called Stichados of the apothecaries.

Stichas.





Stechas groweth in the ylandes of France/ouer against Massilia/whiche are called Stechades/wherevpon the herbe gat the name. It is an herbe wyth a small braunche/and hath a bullshye top lyke vnto thyme/but the leaues are longer/and it is in taste sharp/and somthyng bitter. There are two kindes of Stichados/for there is an other kinde called Stechas arabica/beside it that Dioscorides maketh mention of. It of Arabia is lesse then the other/and blewier in the floures of the ear or top. The Stichas of Province or of the ylandes of France is greater and browner. I haue sene beside these in the mount Appennine an other kinde of Stechas/ which is called in Bonony Stechas montana/it hath small branches all full of litle leaues/amongest the whyche growe oute diuerse very long small leaues/nothing lyke the other. And because that all the kindes of Lauander are both lyker in fashion and figure/and also in properties in Stechas/then other vnto spike celtik/or spike of Inde/I had leuer call them pseudo Stichades/and to bring them vnder the kindes of Stichados/then to name them spicas germanicas/or Italicas/as Fuchsius and Matthiolus do/ folowynge rather the rude sorte who hath geuen them that name of spikes/because they haue spicas/that is long spikes or eares. Stichas is named in Greke Stechas or Stichas/and the Latines vse the same names/and the apothecaries call it Stichados. The Stechas that Dioscorides writeth of/ is very plenteous in the toune of Doule/and in diuerse places of the West countrey/where as it is called Cassidonia or spanish lauandar/and about London it is called frenche lauander.

The vertues of Cassidonia oute of Dioscorides.

The broth of Stichados/as the broth of hyssope/is profitable and good for the diseales of the breste. It is also good to be manged wyth triacles & preseruatiues. It deliuereth from stoppage. It maketh fyne/scoureth and streyngeth all the bowelles or inwarde partes/and the hole bodye/and the hole complexion. They that are disposed to know more of the nature of Stichados/let them rede Mesue de simplicibus/ & ther they shal fynd inough.

Of Comfrey.

Dioscorides maketh two kindes of symphytum/toherof the former kinde is called symphiton petreon/and hereof I intend not to write/because it groweth not in England that I know of. The other kinde is called symphyton alterum / in Duche swartzwurtzel/in Englishe comfrey / of the comon herbaries consolida magna. Thys hath a stalke two cubites hygh or hygher/ smoth/thicke/full of corners/hollow empty as the stalk of sowthistel is/about the which stalke/are rough leaues (great spaces goyng between) narrow/long/and drawyng nere vnto the likenes of winter boyrage. The stalke also hath certayn appearinges out of thynne leaues/cleuing about the corners stretched furth from the hollow settinge on of euery leafe. The floures are yelow/the sede is about the stalk as molleu sede is. The hole stalke and leaues haue a litle sharp hornes/ whych when it is touched/make a man iche or yuke. The rootes are wythoute black/whyte wythin/clammy/and they are also profitable and muche to be vsed.

The

Of Comfrey.
Symphytum.



wounde

THE rootes are good if they be broken and dronken for them that spitte bloode/ and are bursten. The same layd to/are good to glewe together freshe woundes. They are also good to be layd to inflammationes/and specially of the fundament wryth the leaues of groundsell.

Of the Vghe tre.



TArus is called in Greke smilar/ in Duche eibenholtz/ in English Vghe. The Vghe tre is of the bignes of a fyre tre/and hath leaues lyke vnto the same. It groweth in Italy and in Narbone of France/whyche is nerte vnto Spayn. The byrdes that eat the berries of the Italian Vghe/ are made black: and men that eat the same/are cast into a fire. The Vghe of Narbone is so full of poyson/that if any shepe nuder it/or sit vnder the shaddow of it/are hurt/ & ofte tymes dye. Wherefore I haue wrytten these wordes of the Vghe tre/that men should beware of it. Thus far Dioscorides. Virgil also in hys Egloges signifieth

signifieth that the Ugh tre is full of poyson, wher as he writeth thys verse:

Sic tua cyrneas fugiant examina taxus.

Galene also writeth that the Ugh tre is of a poysoned nature.

Of the Turpentine tre.

Terebinthus is named in Greke Terminthos. I haue not sene the tre in England, and therfore I haue heard no name of it: but lesse it shuld be without a name. I call it Turpentine tre, because Turpentine cometh oute of it. I haue sene both the leaues and berries of turpentine, whych grow in Italy, but I haue not sene the tre it selfe.

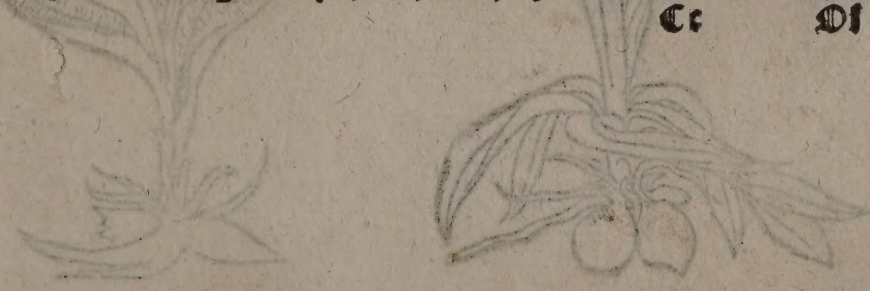
Because Dioscorides describeth not Terebinthum, and Theophrast describeth it at large. I will translate vnto you the description of y turpentine tre out of Theophrast. Of Turpentine trees one is y male, & an other is y female. The male is barum, of y females one bringeth furth fruyte by & by rede of y bignes of a lentil, whych can not be made ripe, the other bringeth furth a grene one, & dieth after rede, & maketh it at the last black, when as it waxeth rype, woth y grape, & it is of the bignes of a beane full of rosin, bymstonny. The tymbre of y turpentine tre is tough, & the rootes are mighty in the ground, & thys tre is taken hole to be vncorrupt. It hath a floure like vnto y oliue tre, but of a rede color. The leaues are for y most parte all about one litle stalke, lyke vnto bay leaues, growyng by payres together one agaynst an other, as the sorbapple tre leaues grow, & it y is in the outermost ende of the payres of leaues, is od, but the leaues are not so cornered, as the sorb tre is, and in the goyng about, they are moze lyke vnto the bay tre leafe, then the sorb tre leafe.

The vertues of the Turpentine tre, and of the Turpentine.

The leaues, the fruyte, & the bark of the turpentine tre, haue a bindinge poure, & are good for all thinges y the mastik tre is good for, & they are prepared after the same maner, & are taken after the same maner. Som eat the fruyte, but it is euell for the stomack, & maketh a man pisse well, & heateth, & doth very much stir a man to the procreation of childer. If it be drunken w wyne, it is good for the biting of the feld spider. The rosin of turpentine y cometh out of it, is brought from Arabia Petrea. It groweth also in Jewry, Cypus, in Africa, & in Ciclad ylandes, which is better then all the rest, & is clere, & thorow feable, whyte, like a glasse, & blewish gray, well sinelling, and resembling in sinell the turpentine tre. Amongest all rosines, y rosin called turpentine, is principal, mastick deserueth y second place. The rosin of the pyne tre foloweth mastik in goodnes, after the which folow the rosines of y rede firre tre, & of it y is called strobilus: som take strobilus for a tre, other as Galene, take it for the pyne apple. But euerye rosin softeneth, heateth, poureth, abzode, scoureth, & is good in electuaries by it selfe, or w honye for coughes. It scoureth also away it y sticketh in y breste. It stereth a man also to make water, & maketh rype, & softeneth the belly, & it is good for lepres, woth vert gresse, coperus, & naturall salpeter. With honye and oyle it is good for matter rinninge oute of the eares, and agaynst the itche of the priuie partes. If it be layd to by it selfe, it is good for the ache in the syde.

Cc

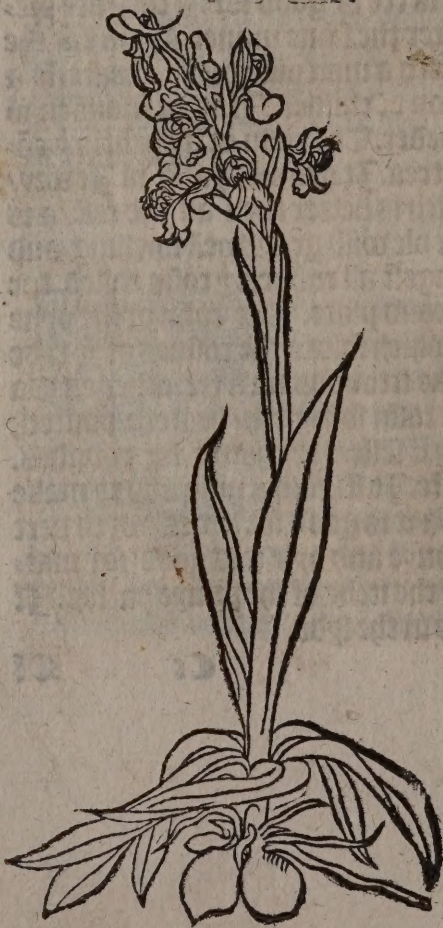
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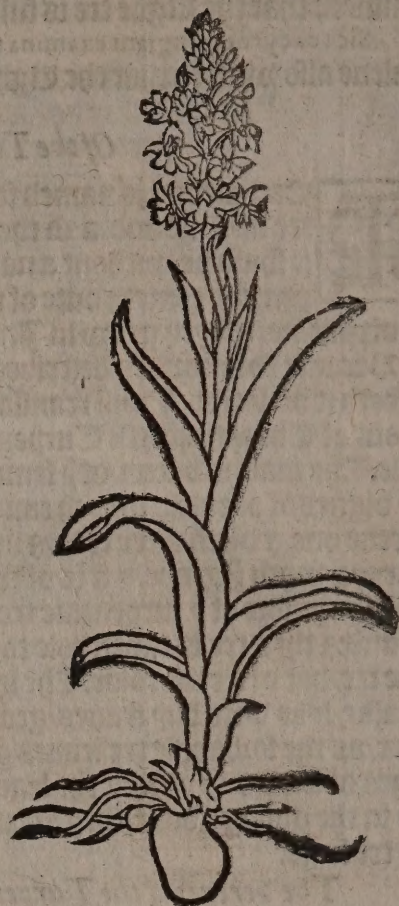
Orchis mas angustifolia.



Triorchis mas minor.



Orchis femina angustifolia.



Orchidis alia species.





Testiculus is called in Greke orchis/cynosorchis: it hath the leaues spede by the ground/about the stalk and the bottom/much lyke vnto a soft olyue leafe/ but narrower and smother/and longer. The stalk is a span long/ wher in are purple floures/and a knobby root/somewhat lōge/ two growyng together/narrow lyke an oliue berry/the one aboue/and the other beneth/and the one of them is full/and the other soft/and full of wrynkelles.

There are diuers kindes of orchis/which are called in Latin testiculus/ that is a stone. One kinde of them hath many spottes in the leafe/and is called adder grasse in Northūberland: y other kindes ar in other cōūtrees called fox stones or hear stones/ & they may after y Greke be called dogstones.

Of the vertues of Adder grasse.

The roote of it/when it is sodden inough / is eatable as bulbus is/they wyte of thys herbe/that if the greater roote be eaten of men/it maketh men chyliden/and if the roote be eaten of weomen/it maketh weomen childer. And mozeouer/this is also tolde of it/that the weomen of Thessalia geue it wyth gotes milk/to prouoke the pleasure of the body/ whylle it is tender/ but they geue the drye one/to hinder and stop the pleasure of the bodye. And it groweth in stony places and in sandy groundes. There is an other kinde whych is called Serapias/as Andreas sayth for the manyfolde vse of the root/it hath leaues lyke vnto a leke/long/ but broder and fat/ bowynge in ward about the setting on of the leaues/and litle stalkes a span hygh/and floures somthyng purple:there is a roote in vnder lyke vnto stones.

The vertue of the second kinde of Testiculus.

Thys layd to/hath the propterte of dryyng awaye swellinge and scouring of sores/and to stay running tetteres. It putteth awaye fistules/ and if it be layd to/it swageth places that are inflamed & set afyre. Thesame drye/ stoppeth eating sores/and rottē sores/and it healeth the greuous sores that are in the mouth. It stoppeth also the bellye/ if it be dronken wyth wyne. Men geue all the properties vnto thys/y are geuen vnto the former kindes.

Of triacle mustarde called Thlaspi.



Thlaspī is a litle herbe wyth strayte leaues/a fingre long/turned to ward the ground/ aboute the edge iagged/and somthyng fat. It hath a smal stalke/of the hyght of two spannes/whyche hath a few furth growynges:and about the hole/the fruyt is somthyng brode from the top/wherein is sede lyke vnto cresses/of y figure of a disshe or coyte as it were thyrst together/after y turnyng of Cornarius & broken of/wherebpon it hath the name. It hath a floure somthyng whyte / and it groweth in wayes and about hedges/after the translation of Ruellius/whyche is nearer the Greke. Thlaspi is named in Latine thlaspium/in Duche bauren-senff/it may be named in English triacle mustard/boures mustard / or disshe mustarde. It groweth much in the coyne both in England and in Almany/

Ostria cle mustard called Thlaspi.

Thlaspi.



and I haue sene it besyde woormes growyng besyde ditches/ and at France
fort about the walles of the cytie/ in England in mozte plentye aboute Si-
on. In London it groweth in maister Riches garden/ and maister Morgai-
nes also/ and in maister Hambridges garden in Summerfeldshyre as I re-
membre.

The vertues of triacle mustard.

The seede of it is sharpe/ or biting/ and heateth/ and it purgeth choler by
warde and downwarde/ if it be dronken in the quantite of two unces
and an half. It is also good to be put in by a clister/ for the disease of the scia-
tica. Taken in drinke/ it driueth also blood/ and it breaketh inwarde imposte-
mes/ and bringeth down to weomen theyr floures/ and it is euell for weome
whych are wyth chylde.

Out of Galene.

The Thlaspi that is brought out of Candy/ and groweth there / is be-
twene redish yelow/ and pale yelow/ in figure rounde/ so litle som tyme that
it is lesse then y corne of millet. The Thlaspi y cometh out of Cappadocia/ is
toward

toward blacknes/and the sede is not fully rounde/ and it is muche greater then the forenamed is/and vpon one syde it hath a litle thyng/like as it wer a byssinge in/ where vpon it hath the name. That is rekened to be the beste groweth in saurot / and it is nether lyke it that groweth in Candy/ nor it groweth commonly in other places. These wordes hath Galene written of Thlaspi. Matthiolus compleyneth that the thlaspi in Italy hath no indenting about/ but in Englande we haue no suche cause. For it hath litle cuttinges or iaggynge about the edges of the leaues/ and speciall ye of them that are next vnto the roote. And as touchyng the sede/ I could neuer fynde it in any place as yet flat/ but euer round and rede/ and it that is written of the breakynge of it/ and of the form of a dishe/ after my iudgement ought rather to be vnderstanded of the sede vesselles/ then of the sede it selfe. For the sede vessell bringe hole/ hath the form of a dishe/ and the same a litle byssed/ is broken into two partes as into two halff dishes. Let euery man folowe it that he fyndeth to be moste true/ both by reason and by experience/ in this mater.

Of the Linden tre.

Tilia.



Cc iii

Tilia

Of the Linden tre.

Tilia is named in Greke philyra in Duche ein Linden baume / in English a Lind tre. It groweth very plentiuously in Essekes in a parke within two mile from Colichester / in the possession of one maister Bogges, it is also very comon in nigh Germany / & it groweth so far abrode ther / that men set tables aboute in it / whereof som are so long that ten men maye sit well at one table / and yet rounne remaynyng inough for many other besyde the table.

The description of tilia out of Theophrast.

Ther is one kind of tilia that is the male / and an other that is the femal. They differ in tember / & in all the fashon of theyr bodies / because that the one of them beareth fruyt / and the other is barren / & timber of the male is harde and yelow / fuller of knottes and fuller of prickes / the tymber of the female is whyter / the male hath a thicker bark / and when it is drawen off / it is not bowyng by reason of the hardnes. The bark of the female is more whyte and more bowyng / and therof they make cradelles. The bark of the female is better smelling / the male is barren and hath no floures: the female bringeth furth both fruyt and floures. The floure is couered wyth a litle couering. The fruyt is long / rounde of the bygnes of a great pease lyke vnto & berrye of an Juy / diuided into fyne corners as it were synewes / appearinge somthyng furth aboute the rest / drawyng themself into a sharp poynte. The leaues are lyke Juye in figure / sauing that they are round / and haue a sharper ende.

The commodites and properties of the Lynde tre.

The later wyriters hold that the distelled water of the floures of & Lind tre / is good for the growyng and griping of the belly / and for the bloody fluxe / som vse the same agaynst the falling siknes. The coles of the Linde tre beaten into pouder / & menged wyth the pouder of the eyes of creuesses / dissolue clotted blood / and are good for them that are brused wyth a fall. The middel or inner bark layd in / stepe in water / hath a slymye moysture / whyche is knowen by experience to be good agaynst all kindes of burnyng: ther is no cole of any tre that serueth better to make gun pouder of / then the coles of the Linde tre.

Of the kindes of Tithymales or kindes of Spourges.



Dioscorides maketh viij. kindes of Tithymales or Spourges. The fyrst is the male called Chariacias / of other Comeles / of other Cobius or Amigdeloides. The stalkes of thys excede a cubit in hyght / in color rede / full of bitinge and whyte iuyce. The leaues are about the twigges like vnto oliue leaues / but longer and narrower. The roote is thicke and woddye. In the toppes of the stalkes there is a thicke busshy thyng lyke vnto small twigges / and vnder them are holwe

to two places lyke vnto basynes/ and there in is sede. It groweth in rough places and in mountaynes. Thys kinde haue I sene in diuerse places of England. fyrst in Suffock in my lorde Wentfurthis parte besyde Pettelstede/ after ward in Sion parke/ aboue London/ it maye be called woode spourge.

The seconde kinde is the female/ and is called myrtites/ and it hath leaues lyke a myrtel tre/ but greater and sounde/ at the poynte sharp and pricke/ it bringeth furth long braunches a span longe. It bringeth furth euerye other year a fruyte lyke a nut that gently biteth the tonge. Thys groweth also in sharp places. Thys kynde haue I neuer sene growynge oute of gardines. I knowe no English name for it/ but it may be called myrtel spourge.

The thyrde kynde is called Paralius/ and it groweth aboute the sea syde as Dioscorides writeth/ but I haue sene the same not onlye in the west countre besyde the sea syde/ but also in Germany about the Rhen syde/ in very great plenty. Dioscorides also writeth that it hath boughes a span hight/ somthing redish/ v. or vi. from the root/ about y^e which ar narrow long leaues standinge in ordre like vnto the leaues of flax/ the head is round in the top/

Tithymalus Helioscopius.



Of the kindes of Tithymales or kindes of Spourges.

where in is seede lyke *Drobus* or a bitter fiche/ of diuerse colozes. It hath whyte floures. But the hole bushe and the roote/ is full of whyte iuyce.

This kind in dede hath leaues lyke flaxe/ but they are much broder and longer/ and growe thyecker together vpon the braunches. I knowe no English name that this hath/ but vntill we get a better / it maye be called ether sea spourge/ or flax spourge.

The fourth is called *Helioscopius*. It hath leaues lyke vnto porcellayne/ but thinner/ and rounder. It bringeth furth from the roote iiii. or v. braunches/ small/ a span hygh/ reade/ full of much whyte licore. The top is lyke vnto dyll/ and the seede is as it were in litle heades/ the ouermost busshy top of it/ is turned about/ wyth the turnyng of the sonne: where vpon it is called *Helioscopius*/ that is sonturner. It groweth most comonly in olde wastes/ and fallen downwalles/ and about cities. This kinde is called in diuerse partes of England *hartwurt*: it maye also be called son spourge/ or son folowynge spourge. It groweth muche in the grounde/ where as flaxe hath growen/ shortly after that it is pulled vp.

Cyparissias.



The fyft is called *Cyparissias*/ and it hath a stalk a span long or longer/ somthyng redish/ out of the whych growe leaues lyke vnto the pyne tre / but tenderer

tenderer and smaller/and to be short/it is lyke a yong pyne tre/lately sprong
by/where vpon it hath the name:thys hath also very much whyte iuyce.

Thys kinde groweth much in the stuble after the corne is caried in/it is
so lyke Chamepitis/that if a man take not hede/he maye be easely deceyued
in taking the one for the other. I haue hetherto learned no English name of
thys herbe/but it maye for lack of a better name be called/pyne spourge.

The sixt is called Dendroides/it groweth in rockes/ aboue it is very lar
ge/and full of busshy leaues full of iuyce. It hath braunches somthyng rede/
about the whych are leaues lyke vnto a snail myxetel.

The seide is lyke the seide of woad spourge. I neuer sawe thys kinde that
I remembre of.

Tithymalus Platyphyllos.



The seventh kynde is called Platyphyllos/and it is lyke vnto mullen/I
remembre not that euer I sawe thys kinde.

The

Of the kindes of Spourges.

The vertues of the kindes of Spourges.

The fyrste hath a iuyce whych hath the nature to purge the belly by neth driving out fleme and coler/taken in the quantite of a scruple wyth vinegre and water. But if it be taken wyth mede/it prouoketh vomite. It taketh away wartes that are lyke vnto pismires/and hangyng wartes/ and great thych ones/lyke the heades of tyme and scurfines. If it be layd to/ it is also good for aguayles and carbuncles and fretting sores and fistels. The seide is gathered in Autumne/and dried in the son/and lightly brused/ clenged/ and it is layd by clean. The seide and the leaues do the same/that the iuice doth/ if they be taken in the measure of an half acceptable. The rote cast into mede in the quantite of a dram/and dronken/driueth furth by the belly.

The seconde kinde hath lyke vertue wyth the former kinde/ but that the former kinde is stronger in prouoking of vomit.

The thyrde kinde is of lyke vertue wyth the former kindes.

The fourth is of the same nature wyth the former/ but not so strong.

The fyft kinde and the sixt kinde is lyke the reste: and the seuenth kinde killeth fishe/as all the other kindes do.

Of Thyme.



Thyme as Dioscorides sayeth is a litle bushe ful of bzaunches/ compassed round about wyth narrow leaues/ and in the top it hath litle heades wyth floures/ resemblinge a purple coloz. It groweth mozte in rocky groundes/ and in leane or bare places.

Although Dioscorides maketh here mention but of one kinde of thyme/ yet writing of epithymum/ he semeth to make two kindes of thyme/ where he sayeth that epithymum is the floure of an harder thyme lyke vnto sauerey. And Pliny maketh mention of two kindes of thyme/ wherof the one is black/ and the other whyte. And we se that the thyme that cummeth from Uenis and from Candy/ is of an other kind then it that we haue growyng in England. Thyme is called in Greke thyme/ in Latin thymus/ in Duch thymian/ or welsh quendell.

The vertues of Thyme.

Thyme hath the poure to driue furth fleme throw the belly/ if it be taken wyth vinegre and salt in a drinke. The broth of it wyth hony helpeth them that are shortwinded/ and it bringeth oute wormes/ and both floures and the secondes/ and the chylde also at conueniente tyme receyued/ it prouoketh water also. But if it be manged wyth honye and licked in/ it maketh good auoyding oute of a mannis brest. If it be put into an emplaster/ it driueth away newe swellinges. It louseth in peces the lumpes of brused blood if it be taken wyth vinegre. It taketh away hanginge wartes/ and those that are called thymi/ of the lykenes that they haue wyth the toppes of thyme. It is good for them that haue the sciatica/ layd to wyth wyne and perched

ched barley mele. The same taken wpyth meat/is good for eyes that are dull of syghte. And in the tyme of health/it is good for a sauce or a seasoner of meat. Thyme is hote in the thyrde degre.

Of the herbes called Tribuli.

Tribulus aquaticus.

Tribulus terrestris.



Handwritten notes in brown ink on the right margin, including a large '2' and a series of 'S' characters.



Here are two kindes of herbes that haue the name of Tribulus: the one that groweth vpon the lande / and the other in the water or vpon the water.

The fyrst kinde is called in Greke Tribolos chersea: this kinde as Dioscorides describeth it / hath leaues lyke vnto porcellayne/ but smaller/ and litle bzaunches spede vpon the grounde/ and in them are very tarte (meaning peraduenture by tart sharp) also prickes and harde. It groweth besyde waters and aboute olde houses and wayes.

The second kinde groweth in waters / wpyth the top growynge aboue the water/ but it lydeth the prick: the leaues are brode/ and they haue a lōg footstalk. The stalk is great in the ouer part and small beneth. It hath litle tasselles lyke heares growynge bp in the lykenes of eares. The fruit is hard as the other is.

The

Of the herbes called Tribuli.

The former kinde groweth in Italy aboute Bonony in plente/where as I haue sene it. And in dede the leaues are moze lyke the leaues of ciches as Theophrast describeth Tribulus/then vnto the leaues of porcellayn/ but they haue som lykenes vnto the yong leaues of porcellayn. Nowe when as the one sayeth that Tribulus hath leaues lyke vnto porcellayne/and the other leaues lyke vnto a ciche/they erre verie soze/ that ether Englishe tribulus/a thistel oz a bramble/sepuge that nether the leafe of a thistel noz of a bramble/is lyke vnto the leafe of a ciche oz the leafe of porcellayne. And as for the second kinde of Tribulus/nether can it be a bramble noz a thistel/except there be thistelles and brambles / that growe in and aboue the water/ whych no man hetherto hath sene. If anye man woulde knowe oz aske me/ howe I woulde Englishe in Matthewes gossell thys worde Tribulus: If men will trust my iudgement/ in englishing of thys worde/ I aunswere / I had leuer Englishe tribulus/a tribble/oz a ciche thistel/then englishe it ether a thistel oz a bramble.

The water tribulus is called in Duche wasser nuss: and therefore we maye englishe it a water nut/oz club nut/berause the fruyt of it is lyke a club full of greate pykes. But som perchance will saye that Theophrast an older autour/maketh two kindes of grounde tribulus/ and therefore it is possible that though a thistel oz a bramble haue not a leafe lyke vnto ciche/yet it maye be lyke vnto the leaues of a thistel/and so maye tribulus be a thistel. For Theophrast sayeth: Tribuli duo sunt genera, vnus folio exit ciceris, alter spinosus constat foliatus, ambo terreni. Lo here Theophrast maketh one kinde of tribulus terrestris that hath prickly leaues: therefore tribulus although it can not be a bramble/yet it may be a thistel. To thys I aunswere / that Theophrast in the first boke and fyft chapter writeth: Serius germinat qui spinosus est, semen præcoquis sesamæ vicinum, serotini rotundum nigricans septum in siliqua. That is tribulus that hath the prickles in the leaues doth sprout oz bud oute later. The sede of them that are hastily rype/is lyke vnto the sede of Sesama/ but the sede of it that wareth rype late/ is rounde/blackishe/closed by in a cod. If ye will then haue the seconde kinde of tribuli terrestris of Theophrast to be a thistel oz a bramble/ye must shewe som thistel oz bramble that hath round sede in a cod/oz ellis I must thynke that ye erre verie much that Englishe tribulum ether a thistel oz a bramble.

The vertues of the two kindes of Tribulus.



They are both bindinge/and do coole/and are good to be made playsters of/ for anye kinde of inflammation/with hony they heale the hote sores of the mouth/the soze kynelles about the rootes of the tong/and all rotting in the mouth/and the soze gournes. There is also pressed out of them a iuyce for eye medicines. The grene fruyte of the dronken/ is good for the stone: a dram of it of the lande dronken/and layd to/ is good for them that are bitten of a biper oz adder. It is also good agaynste poysoned drinckes / if it be dronken wyth wyne. The broth of it sprinkled vpon the grounde/killeth flees. There is an yron wyth

four

four pykes called as I remembre a calltrop that is also named tribulus / of the lykenes that it hath wyth the fruyt of tribulus. This instrument is casten in the way to hinder the enemies that folow flyers very soze / it is called in Latin Murer.

Of Englishe Maydens beare.

Trichomanes.



Trichomanes groweth in the same places that Adiantum / or right Lombardy maydens hear groweth. It is lyke vnto a ferne / very litle in quantite / and it hath smal leaues of eche syde growyng in order: in figure lyke vnto the leaues of a Lentill / one agaynst an other byon small twigges shyninge tarte / and somthyng blackishe. This herbe is called of the Grecianes and Latines both Trichomanes / and of som Grecianes also Calliphyllon / and of other Politrichon / and of som Cellitrichon: the comon herbaries call it capillum veneris / whiche name is more agreynge wyth the ryghte Adiantho. It is called in Dutch widentod / and Venus hare / in English we call it Maydens hear or Englishe maydens beare.

DD

The

Of Englishe Maydens heare.

The vertues of Maydens heare.



Dioscorides writeth that Trichomanes (that is our Englishe Maydens heare) is supposed to haue the same vertue that the Lombardy Maydens heare hath/ therefore turne to the herbe called Adianthum or Lombardy Venus heare or maydens heare/ and there ye shall fynd the vertues of it at large. Pliny writeth that the broth of our maydens heare drunken wyth wyne/ and a litle wilde Cumin/ healeth the Strangurie. The iuice stayeth the heare that falleth of/ and if they be fallen of/ it restoreth them agayne.

Of the berbe called Trifolium.

Trifolium odoratum.

Trifolium pratense purpureum.



Trifolium is named also triphillon/orytriphillon/menyanthes and cucion. It is a busshye herbe/ and hath small twigges/black lyke rishes/wherein are leaues lyke vnto the lote tre (whiche I Englishe/a nettel tre) in euery furth buddinge thre. The smell of them when they come fyrste furth/ is lyke vnto rue/ but when as they are full

Of the herbe called *Trifolium*.

158

Trifolium pratense album.

Trifolium luteum.



are full growen/they smell of earth piche/called in Latin bitumen. It bringeth furth a purple floure/a fede somthyng brode/and a litle rough/hauinge as it were on the one syde a litle cop. The roote is small longe and stronge. The fyrst that euer I sawe of thys kinde/grewe in Doctor Gesnerus garden in Zurich. But afterwarde I haue sene it oft in myne owne gardines/and of late in maister Riches garden in London. It maye be named in English Trifolye gentle/oz smelling clauer/oz triacle clauer/oz clauer gentle/oz piche trifoly.

There is a common trifoly oz clauer that groweth in myddoes / somtyme wyth a whyte floure/and somtymes wyth a purple/which is called trifolium pratense in Latin / whereof Dioscorides maketh mention in his fourth booke/ wytyng de loto syluestri.

The vertues of Clauer gentle.

Do it

The

Of the herbe called Trifolium.

Trifolium V.



The seede and the leaues of triacle clauer/ dronken in water/ help the pleuresye/ the stopping of water/ the fallinge sikenes/ the dropsey in the beginninge/ and the stranglinge of the mother. They dryue doune also floures. We maye geue thre drammes of the seede and foure of the leafe. The leaues also broken and dronken wyth honyed vinegre called Orymel/ help them that are bitten of venemous beastes. Som wyte that the hole broth of the roote bushe and leaues/ if it be poured vpon the bitten place/ taketh awaye the payne. Som also geue the leaues or thre sedes to be dronken in wyne. In a tertian/ and in a quartayn foure sedes/ as thynges whych make an ende of the returnyng of the ague. The root is also commonly put into preseruatiues and triacles.

Of horse hone or bulfoote.

Tussilago is named in Greke Bechion/ in Englishe Horse hone/ or Bullfoote/ in Duche Rosshuff/ huff battich/ in Frenche Pas de cheual.

Tussilago hath leaues lyke Iuy/ but greater bi. or vii. from a
roote

Tusilago.



roote in the ouer partes whyte / and grene beneth full of corners / it hath a stalke in the sprynge a span longe / and a yelow floure. But wythin a shorte tyme / it leseth both hys stalke and hys floure. The roote is small and fit to be vsed / it groweth aboute riuers and watery places.

The vertues of horse houe.



He leaues of thys herbe broken / and layd to wyth hony / heale the hote inflammation / called saint Antonies fyre. The perfume of the same leaues dyed taken in by a tunnel / so that a man gaspyng receyue in the smooke / and drawe it in / it deliuereth men from the drye cough / and from the shortnes of wynde. They breake also impostumes in the breste. The roote doth thesame in a perfume. And if it be sodden in mede / and dronken / it will caste out dead chylder.

D d iij

Df

Of Cattis tayle or rede mace.

Tipha.



Tipha hath a leafe lyke unto Cyperis/and a statke wyth/ smooth and playne/whyche hath in the top a thyck floure set roundaboute wyth a rough thyng/whyche is turned into a downe / whyche som call panniculam in Latin. Thys groweth in meres/and standinge waters. I haue sene it growe moſte commonly amongest reedes and ſed- ge: it is named in Dutch kolben oz marron kolben / oz oz moſz kolben/som call it in Engliſhe Cattes tayle: it maye be alſo called rede mace/becaufe boyes uſe it in theyr handes in the ſtede of a mace.

The vertue of Cattes tayle.

The ſlowre of rede mace menged wyth olde ſwoynes greſe well waſhed healeth burned places wyth fyre oz ſcalded wyth water.

Of the two kindes of the herbe called Vera-
trum and Helleborus.

Veratrum

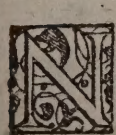


Veratrum is named in Greke *Helleboros*/and ther of are two kindes/the whyte and the black:the whyt hath leaues lyke vnto plantayne or wilde betes/ but shorter and blacker/and rede in color/a stalk a span longe/ or as som vnderstand the Greke worde xij.inches longe/hollowe/ which doth cast of the vttermoſt barke/ when it beginneth to be dype/it hath many rootes/ſinall comming out of a litle head / and ſomewhat longe/lyke an vnyon/it groweth in mountaynes and rough places.The rootes muſt be gathered about harueſt. That is beſte in whyte hellebore/ that is meaurably ſtretch'd furth whyte/brykle/ thyeck/sharp/riſhy/or putting furth duſt/whyſe it is broken/hauinge a ſmall pyth/and nether burninge in taſte/extremely/nether drawyng out ſpattell or ſlauer in great plentye together:for ſuch will choke ſone. It of Cyrene is the principale/but it of Galatia and Cappadocia is whyter and full of duſte and choketh more.

This kinde of *Helleborus* haue I ſene very oft/not only in gardines/but alſo in the top of the alpes/where as I neuer ſaw one hole/but alwayes the toppes were bitten of/and as I do remember/the ſtalkes were muche longer then a fote longe: wherfore I doute that paleſtine be not well tranſlated here of *Cornarius palmi altitudine*/as he dothe moſte comonlye uſe all throught in hys tranſlation thys word *palmus* for y length of ix.inches long/except he uſe here contrary to his comon maner *palmus* for more the a ſpan.

This herbe is called in Duche *Weiß niefz wurtz*:the roote of it is called in Engliſh neſing pouder/the herbe maye be called in Engliſh neſewurte or whyte *Hellebor*.

The vertue of whyte Hellebore.



Nesynge pouder purgeth by vomite/and bringeth furth diuerſe thinges. It is alſo menged wyth eye medicines / whyche maye ſcoure awaye ſuche thynges whyche bringe darknes vnto the aple of the eye. It bringeth doune floures/it prouoketh neſynge:it kylleth miſeſe knodden wyth mele and honye. It is geuen faſting by it ſelf/or with ſesame ſede/or the broth of ſodden barley/or with mede/or with potage/or with a lentill broth/or anye ſuche lyke ſuppyng. Som do geue this wyth a great deale of broth/or muche ſuppyng/and ſom geue a litle meat immediatly before the patient take it/if it be to feared that he ſhoulde be in any ieperdye of ſtranglyng/or if he be weyke.They that take it after thys maner/maye take it wythout ieperdy.If a man make a ſuppoſitory of thys / and put it into hys fundament/it will make hym vomit.

Of the black Hellebor.



Veratrum nigrum is named in Greke *Helleborus melas*/ & *Delampodion*. It hath grene leaues lyke y leaues of y playn tre/ but leſſe drawyng nere vnto y leaues of *ſphondiliū*/which I cal coto perſney or middow perſney/& mo ful of cuttinges/& blaker/& ſomthing rough.

Ed iiii

The

Of the black Hellebor.

The stalk is sharp: the floures are whyte/purple in figure of manye berries: the sede is lyke vnto Spanishe saffron: the rotes are small / black hangynge vpon a litle head lyke an onyone / and these are commonly vbled. It groweth in rough places and hygh and drye places. The beste is it that is set from such places as is it / that is set from anticyra. For the black that is best / groweth in it. Chuse it that is full and thyeck / hauing a litle pyth / or hart / bytyng and sharpe in tast: Hetherto Dioscorides.

Men haue ben long of that opinion / that the herbe whyche is called in English Bearfoot / and of other Citterwurt / is Helleborus niger / whom I haue folowed vntill I founde that the description of Helleborus niger dyd not agre wyth it. Our Bearfoot hath not leaues lyke vnto a playne tre / but lyke vnto hemp. The stalke also is not so sharp or rough as Dioscorides maketh the stalke of his Helleborus. For these and other causes showed in the chapter of Contiligo / I consente not vnto Matthiolus / other wayes a well learned man / who agaynst Fuchsius and other learned men / holdeth that our Bearfoot is Helleborus niger. Dodoneus setteth furth an herbe for black Hellebor / whose leaues agre very well with the description / but because the stalke is smooth / and not sharp or rough / and the sede is lyke anis sede / full of wrinkles / and not lyke vnto Spanishe saffron sede: I can not thynke that it should be the ryght Helleborus niger. And as for me / I dare not saye that euer I founde the righte black Hellebor / but thys I dare holde / that a man for defaut of it / maye vse very well that kinde of bear foot that goeth euery yeare into the grounde / whereof groweth greate plenty in a park besyde Colchester / and in the west parke besyde Moxpeth a litle from the riuer called Manspek.

The vertues of black Hellebor.

It purgeth the nether parte of the bellye / druinge furth flume / and choler / ether by it selfe / or wyth scammona / and wyth one dram of salt / or one scruple and an half. It is also sodden wyth l. ntilles and brothes / whyche are taken for purgationes. It is good for them that haue the falling siknes / for melancholick personnes / for mad men / for the gout / for the palsey. If it be layd to / it bringeth doune weomens sikenes. If it be put in / it scoureth fistulas / if it be taken oute after the thyrde daye. It is lyke wyse put into the eares of them that are hard of hearinge / and it is suffered two or thre dayes wyth frankincense / it healeth scabbes: or if it be layd to wyth ware or piche / and cedre oyle. If it be layd to by it selfe or wyth vinegre / it healeth freckles / foul scurfynes and lepres. It swageth the teth ache / if it be sodden wyth vinegre / and the teth be washed there wyth. It is also minged wyth corrosiues. But if a playster be made of it wyth barley mele / and wyne / it is good for the dropsey. If it be set at the rootes of vyndes / it maketh the vyne to purge. The pyth ought to be taken out of the black Hellebor / as well as out of the whyte.

Verbascum.

Verbascum sylvestre.



Here are two principall kindes of Verbascum/ whyche is called Gohlomos in Greke. The one is the whyte/ and the other is the black/ of the whyte the one is the femall/ and the other is the male. The female hath leaues lyke vnto cole/ but rougher and broder/ and whyter: the stalke is a cubit longe and somwhat more/ whyte and hoze. The floures are whyt/ and som what yelow/ it hath a black sede/ a longe roote/ tarte/ and of the bygnes of a finger. It groweth in playne felde/ but the male kinde is somthyng longe/ it hath whyte and narrow leaues/ and it hath a smaler stalke: But the black mollen is lyke vnto the whyte in all poyntes: but it hath broder and blacker leaues. And there is also a wylde kinde that beareth longe twigges like a tre/ and it hath leaues lyke vnto sage/ and hyghe twigges/ and woddyshe/ and about them litle boughes as hoze hounde hath/ and it hath yelow floures lyke vnto golde. The whyte Verbascum is called commonly in English mollen or hickis taper/ and in som places longwurt. The black may be called black mollen. The wilde one groweth nowhere in England/ sauinge in gardines. I haue sene it of late in maister Riches garden. It may be called in English Sage mullen.

The vertues of Mullen.

The rootes of the two fyrst kindes/are binding/ wherefore they are good for a lax/ if they be taken in the quantite of the bone/ called in Greke astragalos/ and in English cok all / wyth wyne. The broth of them/ helpe places that are bursten/ shonken together and brused/ and the olde cough. They heale the tuth ache/ if the teth be washed with their broth. The leaues of it that hath golden floures/ sodden in water / are good for swellinges/ and the inflammation of the eyes/ and for sores that are full of rottennes/ wyth hony or wine. But wyth vinegre they heale woundes/ and they are good for them that are bitten of a scorpion. The leaues of the wylde are good to be put in an emplaster agaynst the burninge of anye place.

Of Veruine.

Verbenaca.

Sacra herba.



Ther are two kindes of herbes named peristereon in Dioscorides/ the one properly peristereon/ and the other Hierobotane properly/ and somtyme also peristereon. And Pliny maketh two kindes of Verbena/ or Verbenaca. Matthiolus writeth that ther is no difference

ference betwene these two herbes Peristereon and Hierobatone / but that the one hath hys stalkes growyng ryght by wyth few leaues. one far from an other / and the other lyeth wyth hys stalkes vpon the grounde / turnyng a litle bywarde wyth more leaues. But the text of Dioscorides that Mathiolus taketh in hand to expound / declareth far other difference / then Mathiolus speaketh of: for Peristereon as the text of Dioscorides declareth / is a span long or longer / and Hierobatone hath braunches a cubit long / and longer. Lo here is great difference betwene the length of Peristereon and Hierobatone. The leaues of Peristereon are indented and somthyng whytish / the leaues of Hierobatone are so cut in and indented aboute the edges / as yoke leafe is / and they are in color grayshew. We maye se also that they differ also in the color of the leaue / if they differ not also in the depnes of iagging or indenting / as I thinke a man may gather by Dioscorides that they do. for the former hath but a lyght cuttinge aboute / made mention of / and the later is declared to haue much deeper indenting / wherefore these herbes differ much more then only in the lying or standing of the herbe. And Pliny wytyng of the two kindes of Verbenaca / maketh them after the reporte of wyters to be both one kind / not because they haue one liknes in leaues / stalkes and floures / but because as he wyteth: quonia vtraq; eisdē effectus habeat, because they haue both thesame vertues / which sauing as it is contrary to it that Dioscorides wyteth of the vertues of these two herbes / so is his description of them contrary vnto the description of Dioscorides: for he maketh y first to be a span long & more / & the second a cubit long / and sometime longer.

The length & the indenting of y leafe of y herbe which we comonly call Veruine / & the Duch eisenkraut / wold moue me more to thinke y our comō Veruine should be Hierobatone then Peristereon / if y floures were not so whytish / but y color is a deceyuable signe / for in many places & groundes it chaungeth / for all other thinges the description of Hierobatone in my iudgemente agreeth better whiche our Veruine then the description of Peristereon doth / let other men iudge in this matter / that are vniuersalpe sene in all kindes of philosophy / and in olde wyters.

The vertues of the former kinde of Veruine called properlye Peristereon.

The leaues layd to wyth rose oyle / an freshe swynes greise / take awaye the payne in the mother. The herbe layd to wyth vinegre / stayeth burning heates / and saint Antonys fyre / and stoppeth rotting / and ioyneth together woundes / and couereth wyth a skinne / and filleth wyth fleshe olde woundes.

The vertues of the second kinde of Veruine properly called Hierobatone.



The leaues of thys and the rootes dronken wyth wyne / and also layde to / are good agaynst crepinge beastes / as serpentis & such like. The leaues taken in y quantite of a dram / wyth a scruple and an halfe of Frankincense / are dronken in x. vnces of old wyne / fasting for the space of xl. dayes agaynst the iaundes. Thesame layd to / swage longe swellinges and inflammationes / and they scoure fylthyre sores. But the hole herbe it self / sodden w wine / breaketh by crustes
or scab-

for woundes

for woundes

Of the Fiche.

or stalkes in the almondes/and it stoppeth the fretting sores of the mouth/ if it be gargled there wyth: som saye that the bryth of it be sprinkled in seastes or bankettes / that the gastes or drinkers thereby are made merrier. The thyrde ioynte/ from the grounde wyth the leaues that grow about it/ is geuen in a tertian/ and the fourth is so geuen in a quartayn. They call it Hierobaton/ that is an holy herbe/ because it is very good for to be hanged vpon men/ agaynst inchantementes and to purify or clenge wyth all.

Of the Fiche.



Ficia is named in Greke Vikion/ in English a fiche / or of som a Care/ in Duche wicken/ in frenche la Uesce.

The fiche is so well knowen that it nedeth no description/ all men knowe that the leaues growe by payres wyngwyse / on agaynst an other / and that the sede is not so round as a whyte pease is/ but much flatter. It is euel to be eaten of men/ for it stoppeth y belly to much/ and ingendyeth a grosse and melancholike humoz in the body of a man/ but it is good for beastes/ as experience hath taught vs these manye

manye yeares. Plinye writeth that the Fische fatteth the grounde/and that there are thre tymes of sowyng of it. The fyrste tyme is about the fallinge of arcturus/that it maye sede in December. Then is it best sowen to make oz gather sede of it / for it will bringe furth lyke well/after that it is ones cutte doune/or eaten by to the rootes. The seconde tyme of sowyng is in Ianuare. The thyrde tyme is in Marche/and that whych is sowen then/ is mooste fit to bringe furth stalkes and braunches. It loneth best dynes of all thyn- ges that are sowen:and it refuseth not shaddow places. The chaffe of it is best of all other/ if the sede be gathered when it is ripe.

Of wall gelouer and stock gelouers.

Viola alba.

Viola matronalis alba.



Viola alba is named in Greke Leucoion/ but allthough the worde betoken a whyte violet / yet Dioscorides maketh foure kindes of Leucoion/ whereof he maketh but one kinde wyth a whyte flour/ and that is the fyrste kinde. The seconde kinde hath yelow flour. The thirde kind hath blew floures. The fourth kind hath purple floures.

E e

It that

Of the Violet.

Viola alba Theophrasti.

Viola Punicæ



It that hath the yelow floure / whyche Dioscorides writeth to be mete to be
bled for physik / is called of the Arabians Keiri / in Duche geel violetten / in
Englishe ydol gelouer or hartis ease. The other thre kindes are called stock
gelouers / hauing there names accordyng vnto the coloure of the floure that
they beare.

The vertues of the gelouers.



The dye floures of wall gelouer / sodden to sit in / ar good
for the inflammation of the mother / and to bringe doune
floures. If they be receyued in a cerote / they heal the rin-
nings in the fundamente. They heale wyth honye the
burninge sores of the mouthe. The seede of it in the wey-
ght of two drames / dronken wyth wine / or layd to wyth
honye / dryueth doune floures / secondes and the byrthe.

The rootes layd to wyth vinegre / minishe the bignes of the milke / and are
good for them that haue the goute.

Of the

Of the Violet.

164

Viola matronalis purpurea.



Viola is named in Greke Ion melan/ som Latine men name it *Violam nigram*/ and som call it *Violam purpuream*. The purple violet as *Dioscorides* writeth / hath a leafe lesse and thinner then the *Jupe* / but blacker / and not vnlyke / and a litle stalke in the middes from the roote / whereon groweth a litle floure verpe well smellinge / of a purple colour.

The vertues of the Violettes.

Violettes haue a coolinge nature. The leaues of *Violettes* layde to both by them selues / and also wyth perched barley mele / are good for a burninge stomack / the inflammation of the eyes / and the fallinge doune of the fundament : some write that it that is purple in the floure / if it be dronken wyth water / is good for the squinancie or choughes / and for the falling siknes in childer.

The vertues of Violettes out of Mesue.

Ge is The

Of the Violet.

The violet when it is grene/is colde and moyste in the fyrst degre/ when it is dyed it is both lesse cold and drye. A grene violet stancheth hote aches after the maner of other that make dull/ and insensable/ and it quencheth out all inflammaciones/ it swageth and softneth the throple/ and the breste/ and it purgeth oute yelow cholere/ and putteth out the heate of it. It healeth the head ache that commeth of an hote cause. Violettes make a man to slepe/ and they are good for the disease of the vniula/ the squinancie or choukes and the pleuresye/ and all swellinges of the breste/ they heale also meruelously the inflammation of the liuer/ and the drye stopping of the same/ and the iaundes or guelsought/ and inflaming agues/ they quenche thyrst/ but they sterc by a rume that falleth from y head into the nose thrylles: the violet is better that is gathered in the morninge/ whose vertue nether the heate of the sun hath melted away / nether y rayne hath wasted and dryuen away. Violettes and violet oyle/ are put vnto medicines to restreyn and make dull the vehemence or great strenght of them. The iuice of violettes and the syrop louse the bellye by softeninge of it. The violettes condited wyth hony/ scour more/ but coole lesse/ but condited with sugre contrarywise. Nether violettes nor ther iuice can abyde long selyng/ the vinegre made of violettes/ slaketh wonderfullye the burninge of hote agues: the broth of violettes is geuen from iiii. vnces vnto viii. the iuice is geuen from one vnce to two: the syrop is geuen from ij. vnces to iiii. and y conserue is geuen from one vnce and an half vnto thre vnces. Thus much may ye geue when as ye are disposed to pource y violettes: at other tymes wher ye intend not to purge/ ye may geue lesse then is here before appoynted.

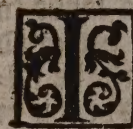
*Of the Missel or Misselto tre, and lyme made of the same
out of Dioscorides.*



bushe.

The best missel byrde lyme/ is freshe resemblinge a leke in color/ within/ but somthyng yelow wythoute/ and hath no rough thyng / nether any dirt or thynges lyke bian in it. It is made of a certayn round fruyte that groweth in an oke/ the leafe of the bushe/ that beareth it/ is lyke vnto bore. It groweth also in apple and crab trees & peare trees and other trees/ and somtyme at the rootes of some

Out of Theophrast.



It maye appeare to be wondered at/ and most of all agaynst reason/ that certayn sedes can not growe out of the grounde as missel stelis/ and hiphear. Stelis is an euboeaue worde: Hiphear is an archadical worde: Fros or biscu is comon/ som hold y all these haue one nature/ but y they seme in y to differ/ y they grow in diuerse trees: for hiphear & stelis grow in y fyre tre/ biscu in y oke & turpentine tre/ & many other. This Missel doth grow no other wayes/ but by y sede in such places where

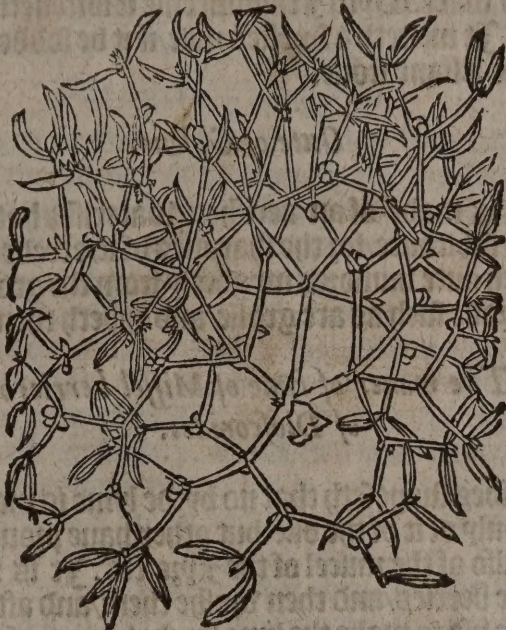
Odo nens folio:

Of the Missel or Misselto tre.

165

culpeper: 1711: 57:

Viscum.



where as byrdes haue deuoured the fruyt/and haue shitten out theyr excre-
mentes in the tre.

Virgil also declareth thesame in these two verses folowynge.

Quale solet syluis brumalis frigore viscum
Fronde virere noua, quod non sua seminat arbos.

By these places rehearsed/a man maye learne to vnderstande this pro-
uerbe:

Turdus ipse sibi malum cacat.

The thurse shyteth mischese her selfe: She shitteth out the miscel berries
well prepared in her bodye/and layeth them vpon the tre/ the berries grow
into a bushe/and the bushe bringeth furth berries/and of the berries the fou-
ler maketh byrde lyne/where wyth after ward he taketh the thrushe / and
so the thrushe hath shitten oute her oune destruction. I neuer sawe more
plentye of righte oke miscel/then Hugh Morgan shewed me in London. It
was sente to hym oute of Essex: where as there is more plentye then in anye
other place of Englande that I haue ben in.

Ec iii The

Of the Missel or Misselto tre.

The vertue of Miscell and miscel byrd lyme.

Miscel burde lyme / hath the poure to driue awaye / to soften / to drawe / to make ripe impostemes / called pinos impostemes behind the eares / and other impostemes wyth like quantite of rosin and ware. Wyth Frankincense it softeneth old sores and rebellious impostemes. It melteth a swelled milke / if it be sodden and layd to wyth a gete stone or the Assiane stone.

Oute of Galene.

Viscum is made of an aerishe / waterishe hote nature / and a litle earthly substance / for the sharpnes of it / exceedeth the bitternes. It draweth oute humores myghtely from the grounde / and it scattereth abrode such as are grosse / and rypeth them.

The maner of lyme of Missel berries out of Dioscorides.

Dioscorides supposeth that no byrde lyme is made of any miscel / sauing only of it of the oke / but other haue proued / that it maye be made also of the miscel of the fyre tre. It is made thus: Bruise first the berries / and then washe them / and afterwarde seth them in water. Some vse to make the lyme by chowynge of the berries in theyr mouth.

Out of Plinye.

Missel byrde lyme is made of the berries which are gathered in the harvest tyme: for if the rayn come vpon them / indeede they growe greater / but that rotteth awaye that shoulde become lyme. After that they be gathered / they must be dried / and then beaten / & they let them rot xij. dayes in water. This thinge alone getteth goodnes by rottinge. Then bruse them in a running water wyth a male / untill the skinnies of the berries be all gone / and the lyme ware tough.

Of the tre called Vitex.

Vitex is named in Greke agnos or ligos / som translate agnos into amerinam / as Theodoro / and oure Linaket do. But amerina is a kinde of salicis bimalis in Columella / whiche is also called salix sabina. The apothecaries call Viticem / agnum castum. In som place of Germany the apothecaries vse priuet for agno / and in England they abuse shamfully tutlam / for agno. I haue sene it growyng at the black freres in Ferrara / and afterward in Peter Cowdenberges garden in Anwerp. It hath fruyte and leaues lyke vnto Hemp / wherefore it maye be called Hemp tre / or of þe vertue that it hath / Chast tre.

perhys Reherch: 197: 198:

Out of

Out of Dioscorides.



Vitex is a bushe lyke a tre. It groweth besyde riuers/ rough places/ and valees. It hath long boughes hard to breake. The leaues are lyke olyue leaues/ but tenderer. The one kinde hath a whyte floure wyth a thinge resemblinge purple. The other hath a floure only purple. The seide is lyke peper: so far Dioscorides.

The vertues of Chaste tre.



Thath vertue to heate and to binde. The seide of it dronken/ is good for the biting of venemous beastes/ for them that haue the dropley/ and the swellinge of the milke. It intreaseth also milke/ and bringeth doune floures. If it be dronken wyth wyne in the quantite of a dram/ it resolueth and wasteth awaye the seide. It bereth the heade and maketh a man slepe. The broth of the leaues and seide made to sit in/ helpeth the inflammationes and diseases about the mother. If it be dronken wyth pennye ryall/ and the seide made after the maner of a perfume/ and also layd to/ stereth by a purgation. If it be layde in/ it easeth also the head ache. It is good to poure it vpon the head/ when a man hath a phrenesye/ or forgetfull euell/ beyng menged wyth vinegre and oyle. The leaues of it made in a perfume/ and strowed vnder vpon the ground/ driue awaye venemous beastes/ and if they be layde to/ they are good for the bitinges of the same. Wyth the leaues of the bynde and butter/ they soften the hardnes of the stones. The seide also layd to wyth water/ swageth the payne of the nickes/ or rpyuinge of the fundamente. But wyth the leaues it healeth it that is oute of ioynte and woundes. It appeareth also to be good for chansyng in a iorney/ if a man carye a rod of it in his hande: it is called agnos/ that is chaste/ because weomen keepinge chastite/ in the sacrifices of Ceres/ bled to straw this bushe vpon the ground/ and other places. It is called ligos/ that is a twige/ because the twiges of it are so stronge.

Galene sayeth that agnos is hote and drye in the thyrde degre: it is of a subtil substance/ sharp in taste/ and also binding. The seide of chaste tre/ both fried and not fried/ stayeth the desyre to the pleasure of the bodye. The leues and floures of it/ can do the same: but som beleue that the leaues and floures not onely eaten and dronken/ helpe to kepe the chastite/ but also if they be strowed all about wher folke trede.

Of Briony.



Bitis alba is also called in Latin Brionia/ and in Greke ampelos leuke/ and also brionia: it is called in English Briony/ in Duche Hunds kurbs or kurbs wurtzel: it groweth comonlye in all countrees. Briony hath long braunches/ bushy/ yong spruytinges/ and leaues lyke vnto the gardin or manered bynde/ but all thinges rougher: it wrappeth it selfe aboute the next bushes/ embrasyng them wyth his busshye braunches or claspers: it hath a fruyt full of berries/ in coloz rede/ and there wyth skynnes haue the heare taken of them.

Ec iiii

The

Of Brionye.

Vitis alba.



The vertues of Brionye.



The fyrst twigges that comme furth lyke vnto Sperage are
sodden and eaten/and they prouoke a man to make water/
and also to the scoole. The leaues/ the fruyt/and the roote
haue a sharpe or biting nature / wherefore they are good if
they be layd to wyth salt/for olde festering rotten and consu-
ming sores of the legges. The roote scoureth the skinne / and
taketh awaye winkles/ with bitter fitches and the earth of Cis/and fene-
greke it scoureth awaye freckels made wyth the son/ and suche lyke spot-
tes/and black scarres. The same roote sodden wyth oyle vntill it be softe / is
good for the same purposes. It taketh also awaye the blew marks of bru-
sed places/and it draweth together the aguayles in the fingers. If it be
layde to wyth wyne/ it driueth awaye inflammationes/ and it breaketh im-
postemes/and if it be dzonken and layde to/ it bringeth furth bones / and it
is good to be manged wyth Corosiuue medicines. The same is good to be
dzonken in the quantite of a dram euerye daye for the space of a yeaere / for
the

perhys
herbal
:24:

Godonens
folio:

Garard:

the falling siknes. It is good for them that are taken/and for them that are duse or haue a swoyminge in the heade/ if it be taken after the same maner. But if it be dronken in the quantite of two drammes/it healeth them that are bitten of a viper or adder. It is perillous for woemen wyth chylde:it troubleth somtyme the minde a litle. And if it be dronken / it stereth one to make water:if it be layd to the mother it will drawe doune the secondes: it is good to be geuen in an electuary to them that are almost strangled / and them that are shortwinded/and them that haue the cough/and to them that haue ache in the syde/to them that haue any place bursten and drawen together. A scruple and an half of the pouder of it/taken wyth vinegre for the space of xxx. dayes/melted awaye the swelled milke. It is good to lay to the same wyth a figge for the same thynges:it is sodden to sit in / to pouрге the mother. The iuyce is gathered oute in the springe. Thys is dronken with mede for the same purposes:it driueth furth so thynne sleme. The fruyte is good for lepres and scabbes/whether the places be anoynted therewith/ or it be layd to. The iuyce of the fruyte draweth milke to the breste / if it be taken wyth frumentie made of sodden wheate.

Of the black Brionye.

Vitis nigra.



*Codonens
folio:*

garard:

Of the black Brionye.



The black Brionye hath leaues lyke Iuy but lyker to the leaues of Smilar / but greater / and so are the stalkes. Thys dothe also embrace and cleue aboute trees wyth hys busshye braunches and claspers. The fruyte is full of berries grene at the fyrste / but it wareth blacke when it is ripe. The roote is blacke wythoute / and of the colour of bore wythin.

The vertues of black Brionye.



The fyrste buddes of blacke Brionye prouoke water / dryue doune floures / and make lesse the milte. It is good for the duffines of the heade / and for them that haue the fallinge sikenes / for the palsey. The roote hath lyke vertue wyth the whyte Briones rootes / but it is not so stronge. The leaues layde to wyth wyne / are good for the chafynge of beastes neckes. The same is also good to laye to membres oute of ioynte. Matthiolus setteth oute an herbe for black Brionye / whyche in my iudgement for diuerse causes can not be that herbe both for the color of the berry / when it is ripe / it is nether black in Italy nor in Almanye nor in England: and also because that thys herbe beyng manifestly colde / hath not the properties that Dioscorides and Galene and Mesue geue vnto it / they graunt all that it is of lyke vertue wyth the whyte Brionye / but that it is not also stronge. And Mesue maketh whyte Briony hote and drye in the thyrde degree / and he maketh the black Briony manifestly hote / where he sayeth it is not so hote as the whyte is. And he sayeth vtriusque radix. The root of both is good for the colde diseases of the synewes / and that it scoureth the Brayne of rotten flemme / and is good for the fallinge siknes. He wytteth that the black Briony is also good for wennes: now whether a colde herbe / as I am sure it is that Matthiolus setteth furth / will heale these diseases aboue reherfed or no: I repute me vnto learned men. And whether the herbe be colde or no / they maye knowe that will taste it aboute midsummer / and se what qualite it hath in taste. It groweth in the hedges that go aboute the cloffe / that is nexte vnto them. Som haue taken thys herbe for Cyclaminus altera / but they were deceyued: for it hath no suche roote nor vertue as Cyclaminus hath. I sawe this true black Briony ones in the mount Appennine / and the seruant of Lucas Sinus shewed it me there. The roote was a dosen tymes bigger: then the roote of it is that Matthiolus setteth oute for *Uitis nigra*.

Of the fyrste kinde of wilde Vindes.



Dioscorides maketh mention and wytteth in two places of a wilde vinde. The former kinde is thus described of hym. The wilde vinde bringeth furth braunches as a vynde / woddyshe rough wyth a barkke gapyng and hauinge creuisses / leaues lyke vnto gardine night shade / but broder and longer / a floure lyke as mossye heares / a fruyte lyke

Small clusters/rede when it is ripe: the figure of the seede is rounde.

The vertues of the fyrst kinde of wilde Vinde.

The roote of thys herbe heated in wine/ and menged wyth sea water/ and dronken wyth two ciates of water/ purgeth waterish humores/ and it is also geuen to them that haue the dropsey/ but the clusters clenge the spottes that are made by the sonne/ and all other spottes. The litle braunches that come fyrste furth/ are seasoned & layd by in byrne for meat. There is diuersite of opinionones betwen Fuchsius and Matthiolus what herbe shoulde be this *Vitis syluestris*/ Fuchsius woulde that the running bushe groweth vpon liuing hedges/ and crepeth vpon trees wyth an hozy fruyte/ wyth a leafe lyke nyghteshade/ but a litle indented about/ shoulde be *Vitis syluestris*. But Matthiolus setteth out for vite syluestri an herbe whyche is called of the comon Herbaries *amara dulcis*/ and it maye be called in Englishe bitterdwete. If it had rede berries/ then would I haue consented vnto Fuchsius/ but because it hath none suche that euer I could se/ I dare not geue full consent wyth hym. The herb that Matthiolus setteth furth for *vitis syluestris*/ which groweth only about diches and waterlydes/ can not be *vitis syluestris*/ because nether the description nether the vertues of *vitis syluestris* agreeth vnto it. For his herbe hath leaues muche longer and much sharper then the comon nightshad hath/ and besydes that/ about the settinge on to the stalke of euery leafe/ hath on eche syde a thynge growyng furth lyke an eare. I haue sene som heades of leaues and bovestaues muche lyke vnto thys leafe. Dioscorides maketh mention of no suche leafe/ but of one that is lyke vnto nyghteshade. Theophraste writeth that thys wyld vyne/ is very hote and biting in so much that it is vsed to pull of hare and suche frekels or spottes that come by the heat of the sun. Loke in y^e ix. booke of the stori of plantes or growyng thinges/ and there ye shall fynde thys to be true. Then when as *amara dulcis* is not hote aboue the fyrst degre/ as experience can iudge: Matthiolus in my iudgemēt erred much moze in this mater then Fuchsius dyd/ whom he went about to confute. The duche men call the herbe that Matthiolus setteth furth for *vitis syluestri* Je lenger ie lieber/ that is the longer & plesanter/ or derer/ because when a man tasteth first of the bark/ it is somthing bitter/ and y^e longer ye hold it in youre mouth/ the sweeter will it be/ if it had ben an hote herbe/ the longer that he had holden it in hys mouth/ the vnpleasanter wold it haue ben by the reason of byting of y^e tonge/ as all herbes that are de pilatiue or burners of/ of hare do.

Of the seconde kinde of Vitis syluestris, called wild vynde.

Dioscorides intreateth of the fyrst vite syluestri in the fourth booke & x. chapter: but he intreateth of the second kinde in the fyrste chapter of the v. booke/ after thys maner. There are two kindes of *ampe-lon agrias* or *labrusce*/ the one bringeth neuer the grape furth to ripenes/ but vnto the floure which is called *enanthe*. The other maketh perfit his grape/ but hath smal berries/ black and binding. Thys second kind haue I sene both in Italy & in Germany. The leues & new twiges wth their braunches & stalkes/ haue like pour wth y^e comon vind/ sauing y^e thes ar mo binding.

The

Of the seconde kinde of *Vitis syluestris*, called wild vynde.

The vertues of the gardin or manered vynde.



He leaues and yonge twigges if they be layde to, they swage the heade ache, and the burnynge or inflammation of the stomak wyth perched barley meale, and so do the leaues alone, because they haue the poure to coole and to binde. The iuyce of them also dronken, is good for the bloody fire, the spittinge of bloode, the diseale of the stomack, and the longinge or greuynge siknes of weomen. The yonge bulshye boughes steped in water and dronken, will do the same: the dropping of it whyche is lyke vnto a gumme, and wareth thicke aboute the bodye of the vinde: if it be dronken, driueth oute the stone. And if the place be prepared wyth nitre, it will heale scurui-nes, scabbes and lepres. If it be layde vpon the scabbed places. If it be continually layde to wyth oyle, it wasteth awaye heare. And that thyng doth specialy the frothy matter, that cummeth furth of the grene branche whilse it is in burninge. The same is good to kill wartes also: but the althes of the vindes boughes, and the drosse that remaineth after the grapes, are pressed out: if they be layd to wyth vinegre, they swage hard lumpes and knoppes about the fundament. It is also good for membris out of ioynt, and the biting of a veper or adder, and for the inflammation of the milt, if it be layd to wyth rose oyle, rue and vinegre.

The vertues of rasynes oute of Dioscorides.



Rasynes called in Latin *bue passe*, and of other *passule*, if they be whyte, they binde more. The flesch or pulp of them is good to be eaten for the roughenes of the throote, for the cough, for the kidnes and the bladder, they are also good for the bloody fire, if they be eaten with the stones, and if they be receyued in meate after they be menged wyth the mele of millet and barley and an egge, and be fryen in a frying pan.

The same ether by them selues and wyth peper, if they be choewed in the mouth, draw out thin skeme out of the heade. If they be layde to wyth powder of comin and bean meale, as som translate *fabam*, they staunche the inflammations of the stones. If they be layd to with rue without the stones, they heale rede angri nyght ploukes and sores that haue matter in them lyke honye, carbuncles, rottemies about the ioyntes, and sores called *gangrenes*. The same are good for the goute. If they be layde to wyth the iuyce of panicis. Also if they be layde vnto louse nayles, they make them come of the soner.

Of wall penny grasse.



Viblicus veneris is named in Greke *kotyledon scytalion* and *cymbalion*. It hath a lease lyke vnto the hole that receyueth the rounde ende of the huckel bone, whiche hath the forme of a sawser, rounde and

and darkly holowe/a short stalk in the middes / wherein groweth sede. It hath a rounde roote lyke an oylve. Thys herbe groweth in welles and diuers places of Summerfet shyre in more plentye / then euer I sawe in anye other place all my lyfe. I knowe no English name for it: but lest it should be wythout a name / I call it wall penny grasse. To put a difference betwene it and th: shepekyllinge penny grasse / that groweth in merishe and waterye groundes. As for the other kinde / I neuer sawe it that I wote of / excepte I sawe it paynted in Matthiolus / but his seconde kinde is set oute wyth lesse leaues then the former is / whych agreeth not wyth the description of Dioscorides / who maketh the seconde kinde bigger then the former.

The vertues of wall penny grasse.

The iuyce of the leaues layd to wyth wyne / or poured in / louseth the stoppage of the priuities. The same layde to / is good for the inflam mationes / and saint Antonies fyre / for kybed heles / and wennes / & burninge stomackes. But the leaues taken in meate wyth the rootes / breake the stone / prouoke water / and they are geuen wyth honied wine to them that haue the dropsey.

Of the Elm tre.

Vlmus.



f f

Vlmus

Of the Elm tre.



Ulmus is named in Greke *Utelea* in Duche *ein elm baum* / in English an Elm tre / it groweth comonly in all countrees. Theophraste maketh two kindes of elm / the elm of the playne and mount elme. The playne elme is more branchie or full of branches: the mount elme is of greater growth: the leafe is not diuided / lightly iagged about / longer then a peare tre lefe / rough and not smothe. This tre is notable both in greatnes and in leingth. It loueth moyste groundes: the tymbre is yelow / strong / full of synewes / and euell fauored / for it is al hart. Virgil also maketh the elm an hygh tre in thys verse: *Nec gemere acria cessabit turtur ab ulmo.*

The vertues of the Elm tre.

wounded

The leues, the boughes, and the barck of the elm tre / haue a binding vertue: the leues are good for the lepre / layd to wth vinegre / & they bind woundes together / but the bark is better / therfore if it be bound to as a swadling band. But the thicker bark dronken with wine or water in the quantite of an vnce / driueth out steme. If broken bones be sprenghed & washed with the broth of the leaues / or the barke of the roote / they will soner be couered with an hard crust & grow together. But the iuyce that is in the knoppes or buddes that come fyrst furth if it be layd to / it maketh the face very clere: the same moysture after it is dried vp / is resolued into litle flies like ganattes. The fyrste grene leaues are sodden for kichin or so well as other eatable herbes be.

Of the Nettell.

Vrtica Romana.

Vrtica maior.



Of the Nettell.

Vrtica minor.

170



Vrtica is named in Greke acadyphe/and knide: in English a nettel/in Duche ein nessel/in French ortye. There are two kindes of nettels:the one is wilder sharper and broder/ and it hath blacker leaues:the seide is lyke lynt seide/but lesser. This is the kinde that is called Vrt ca Romana/and it groweth in Englande onelye in gardines: but in Italy/and in Wenty in Germanye:it groweth wilde as our comon nettel doth. The second kinde hath small seide/ and is not so sharpe as the o- ther is/and this take I to be our comon nettel of Englande.

The vertues of Nettels.



The leaues of both þ kindes of nettels/layd to wyth salt/heale the biting of a dog/sores called gangrenes/and other cākred sores/and foule sores/and partes out of ioynte/lumpes/swel- linges behind the eares/swelling of kirmelles lyke bread/ and impostemes. The same are good to be layde on the milt wyth wate. The leaues broken and put in wyth the iuyce/stoppeth the gussing out of blood of the nose. If they be brused/and put in with myr/ they brynge doune floures. The grene leaues layde to/set the mother in her

If ij place

for wounds

Of Clot bur.

place agayn/when it is fallen doune. The sede dronken with maluassey/ster a man to the pleasure of the bodye/and openeth the mother: the same licked by wyth hony/is good for the stopping of the pipes/for the pleuresy and long sought or inflammation of the lunges. It bringeth out tough slemme whyche cleueth fast in the brest or lunges. The leaues sodden wyth shell fishe /soften the belly/louse winde/and make a mā pisse. But then it bringeth slemme beste out of the brest/when it is sodde wyth a tyfan. The broth of the leaues that are sodden wyth myrr: if it be dronken/it will bring doune weomens floures: y iuice if a man gargle with it/it is good for the inflammation of y buula.

Of Clot bur.

Xanthium.



Xanthium is named in duch betlers leulz or klein kletten/ in French glouteron/ in English clot bur or dich bur/ it groweth in fat groundes and in diches/ that are dyed by: it hath a stalk a cubit long/ fat and full of corners/ and therein many winges or holow places like armeholes. The leaues ar like vnto a reche cut about the edge/ wyth a smell lyke cresses: the fruyt is round/ as a big olyue/ full of prickes/ as the pilles of the playn tre are/ and they will stick vpon your clothes/ if ye touche them.

The

Of Xyris or Spourgwurt.

171

The vertues of Diche bur.

The dich bur is good to be layd vnto swellinges. The broth of the bark of the roote drunken/wasteth away the swelling of the milt/ and the broth of it/ if it be sodden wyth wyne/ fasteneth louse teth/ if the mouth be wasshed therewyth.

Of Xyris or Spourgwurt.

Xyris.



Xyris hath leaues lyke floure de Lice/ but broder and sharpe in the top/ and a great stalk of a cubit hyght/ cominge oute of the leaues wherent are thre squared coddess/ and in them is a purple floure/ and it that is in the middes/ is of a cremesin coloz/ and there is seede in the seede vesselles/ lyke the fruyte called Faba in Latin/ rounde/ rede and bytinge: the roote is parted wyth many ioyntes/ and it is long and rede in coloz.

Diuers learned men holde that thys is the herbe/ whych is comonly called of þe comon herbaries spatula fetida/ & surely I know no herbe þe agreeth

ff iiij so well

Of Xyris or Spourgwort.

so well wyth the description of *Xpiz*/as *spatula fetida* doth. But the roote is falsely paynted in all the figures that euer I sawe set oute as yet. For the roote is not set oute wyth long ioyntes as I haue sene it oft growynge/ but so as though it had no ioyntes at all. This herbe is called in the yle of *Durbek*/ *Spourgewurt*/ because the iuyce of it purgeth as the iuyce of the roote of *floure de Lyce* doth.

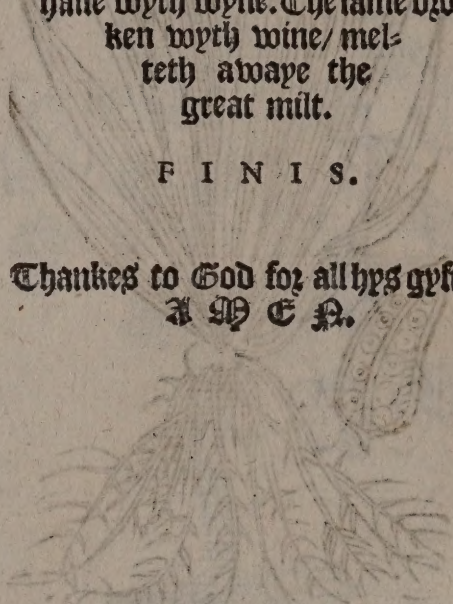
The virtues.

The roote is good for the woundes and breaking of the head/it draweth furth prickes / and it draweth furth anye syinge weapon as dartes and arrowes wythout any payne/ if ye put vnto it the third parte of floriz eris/ and the fyrst parte of Centory/ and som hony . If it be layd to wyth vinegre / it healeth swellinges and inflammations.

It is good to be dronken agaynst bryllunge and shrinkinge toge-
ther of places/and agaynst the sciatica and the strangurye/
and the flire/if the roote be brused with maluesey. The
sede is most myghtye to make a man pisse / if it be
dronken in the quantite of a scruple and an
halfe wyth wyne. The same dron
ken wyth wine/ mel-
teth awaye the
great milt.

F I N I S.

Thankes to God for all hys gyftes.
A M E N.



1. *Common* *Sparganium angustifolium* Michx.
 2. *Sparganium angustifolium* Michx.
 3. *Sparganium angustifolium* Michx.
 4. *Sparganium angustifolium* Michx.
 5. *Sparganium angustifolium* Michx.
 6. *Sparganium angustifolium* Michx.
 7. *Sparganium angustifolium* Michx.
 8. *Sparganium angustifolium* Michx.
 9. *Sparganium angustifolium* Michx.
 10. *Sparganium angustifolium* Michx.

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THE FAVTES AND ERRORES CONTAINED IN

thys booke, nedefull to be corrected. The first figure betokeneth
the leafe: the second, the syde: the thynde, the line.

- 1 leafe 2 syde 36 line, for hatt rede hart.
2 leafe 1 syde 1 line, for semith rede semeth. line 37 for pauos rede panos. 2 syde 7 line, rede for sta-
bles scabbes. in the same syde, rede Northen men, rank and herbishe.
3 leafe 2 syde rede bonefyres: line 16 rede with mede: line the 20 red hellebor.
4 leafe 1 syde 9 line, rede boles for belles: rede in the same syde for bar acerues, bear acornes, and thy-
me and salt Indiane: on the second side rede for heun dreame, heun dreames.
5 leafe and in all other places, whersoeuer thou seest wheter, rede whether: fift line red for kidnens
kidneys: line thre and thyrtie red for bonkero boukeros.
6 leafe first side line 20 for rothe rede roote: second side 4 line, for clip rede chipp. 13. red liuer, and
for iunce rede iunce: 25 rede for art and 40 for cyrop rede rerote.
7 leafe first side 9 line rede lumpes: 17 rede bushe: 26 for would douted, rede wold haue douted.
9 leafe, first side, 23 line, rede erred: 2 side rede siues.
10 leafe first side, 23 line, rede cherephyllon: second side, 21 line, rede ye for iow.
11 leafe 1 side 5 line, rede for banes leaues. lin. 8, rede for new now: 2 side, lin. 36 rede engalacton for
engalacton.
13 2 29 for mens rede wymens.
15 1 43 rede chelidion for chelidion.
16 1 18 darnel for daruel: 2 10. rede sethe for set.
18 2 31 rede for lyke, is lyke.
19 1 14 rede driueth for druleth: 2 side, line 34 rede aquietatem for aquitatem.
20 1 39 rede describing it, seconde side and the seconde line, rede yet grow.
23 1 28 is in Slaunonia: second side lin. 4. rede choler for color. 32. rede one is, for olye is.
24 2 1 Grecianes. lin. 7. Methridates. lin. 13. red pulled for palled.
25 1 2 rede arkeuthis. lin. 30. rede fede for sede.
26 1 33 red calleth furth or bringeth furth.
28 1 16 rede bole for boli. second side, line 24. rede hurt of it by: rede to be hurt by.
29 1 22 rede deale for olial. lin. 43. is that which is called. li. 45. rede for them, to them.
33 1 44. rede sea water. 34 leafe rede for gnorinion gnorimon.
36 2 rede for older elder, for herbe bushe, in the last line sauing one.
37 2 28 rede in Macedonia, and yet it doth not folow.
38 2 8 rede layd up. 10. for cis rede is. 13. red cut.
39 1 26 red for handly hardly.
40 1 3 rede oyle is a good remedye. 12. rede milium solis. second side, the third line, rede lest: line 16.
rede Fuchsiusses. 32. rede for
41 2 30 rede sayd for layde. 42 syde, lin. 43 red lotus for potus.
43 1 34 rede iaggis. second side, lin. 8. to the bursting out of wheles.
45 1 line the last gnawing.
46 1 20 red ey medicines, and such as swage ake. 21. rede preß. 2 line 29. rede two for to. 30. rede
drousey.
47 1 1 wax. 11. raw. 35. haue 1. 36. ad to chek and controle. for to old. 45. rede heat for hea. seconde
side. lin. 7. scrab tre. 48 leafe 1 side lin. 39. into Verinice.
49 1 39 rede draw 25 balauftium. 50 1 35 greuing. 37. rede mouthes for mottes.
51 1 38 rede wrinkles 52 1 44 rede wedede. 2. side 15. rake it. 42. fifty foote for fyue foote.
54 1 4 smotheth. 2 side, 9. crudded 19 whayishe.
55 1 6 put out greuus and rede, because it hath a more greuus sauer. 22. was for is.
56 2 18 conningest: 19. allthough 37 roote gatherers. 45 tuft.
57 1 27 moother: 28 rootecremers or roote pedlers.
59 1 26 sauin. 29. lyng. 39 elder.
60 1 26 had 61 1 30 rede fennes 63 2 32 rede I nede not
Gg

64 1 4 cakes. 2 side 33 rede byles for bytes. 33 oleander.
 66 1 7 clubbe. 13 wasteth. 2 side 2 dryeth up.
 67 1 2 eleia 2 17 of Alexander. 21 rede tryall of my masters iudged.
 68 1 14 rede apinum & not opium: 28 hote: 43 eate: 48 other: 2 side 21 whether
 69 1 2 further: 9 indented: 28 iij. kindes: 45. widd for will: 47 the less: 2 7 acetable.
 70 2 ornithogalo. 71 2 16 for dryues, rede drynes. 35. fast: 43 drew.
 72 1 1 roote for rotem: 2 15. but 36 straw. 37 farr: 44 lock.
 73 2 put out Oxyacantha in the figure, for it is not Oxyacantha.
 74 1 31 rede eat and not rat. 2 grape: 3 haue also. 76 1 39 couered: 2 1 millet.
 77 1 18 mullayn. 2 14 brothe. 78 2 22 feuerfew.
 79 2 whether: 8 a purgation. 82 2 Dunghylles.
 83 2 3 burr: 41 plentius: 84 2 22 night mare.
 86 1 11 capones taylor: 16. elaphobosco. 87 1 32 whether peuce: 2 1 for peuki rede abies.
 88 1 22 flies. 2 15 where: 27 trees: 31 picea: 32 refinam. 36 pitys is pinus.
 89 2 1 plucked. 90 2 9 selfe. 92 2 32 confute: 44 fox, not for: 46 pulegium.
 93 2 41 spourge. 94 2 27 nyght blaynes. 95 1 12 erthly. 33 none: 2 34 world.
 96 1 33 grew. 97 1 10 weg tret not wegbret.
 98 1 2 rough. 2 10 to sounde. 44 husbandmen, not husbaumen.
 100 1 33 composition. 2 22 step, not stop.
 101 1 46. 2 2 siue. 11 capitata. 12 siues. 13 siue. 31 set them. 33 sectina. 36 siuct.
 102 1 28 extremite 103 5 perched. 2 10 these. 25 called.
 104 1 3 bath. 35. tysardes. 2 but binding.
 106 1 40 bignes. 43 merrish. 107 1 38 draweth.
 109 2 1 rede bringing, and not bring. 24 red an hole, and not no hole.
 110 2 18 rede gapped not grapped. 4 rede cummed not crommed.
 111 2 2 rede stancheth, and not, and stancheth. 34 for gyue rede gyuing. 37 rede they. 39 red it is
 in the second syde, put out the false latin, and set radix eleonia, radix Syriaca and Armoracia.
 112 1 22 rede twenty. 2 9 rede scour, not stoure 113 1 40 red whit flaw. 46 kingcup.
 114 1 6 Kingcup. 2 12. sort 16 shaddoish. 28 rough. 31 pismyres.
 115 1 28 also sumache. 2 1 put out the figure, for it is false. 26 agnayles.
 116 1 34 fleme. 2 17 roses. 37 springkled.
 117 10 for leaues rede redenes. 13. whilf. 22 inbinding. 23 that doth. 27 curled. 43 helpers.
 119 1 2 rede or for aut. 119 ther ar also that hold stilly.
 120 1 7 the hill ida. 14. could not understand.
 121 1 23 caulo. 41 arone. 2 29 acetosa. 40 butchers. 122 2 5 gesen. 7 Zurich.
 123 1 26 pismyres. 2 31 bredeth. 124 1 26 Cinnamum. 2 1 acte. 4 acte.
 125 1 29 suet. 126 2 2 sauge. 8 warne. 127 2 13 rede is thus, for it thus.
 129 1 25 red yeares for yeare. 2 3 rede lyker for lyke, and called of Plin Sicale for called Sicale.
 130 1 22 rede groweth for greweth.
 132 1 2 rede same for lame. 16 red candy for candis. 25 red axfiche for axfiche. 2 rede Sedi tertium ge
 nus for Sedum tertium genus.
 133 1 2 rede iij. for iij. 4 rede rather for better. 10 rede in Greke because the leaues are grene, for
 in Greke the leaues are grene. 134 1 4 rede meates for wheates.
 135 1 42 rede his for this. 2 32 rede ligusticum for ligustrum.
 136 1 6 rede fenegreke for fenelgreke. 137 1 21 rede of the listenes for of lykenes.
 138 1 2 rede fennes for sennes, and put out the figure that is falsly set for siliqua.
 139 2 19 rede scalle for stalke. 140 1 36 rede silaus for silans. 2 red olus atri for olus a tre.
 141 1 12 rede annicula for anicula. 23 rede hote for heter.
 145 2 4 red torminalis for forminalis. 7 red hawes for haw. 8 red is not pleasant for is uery pleasant
 146 2 20 red Nordenie for Mordenie. 147 2 37 red nerion for merion. 44 spine for spina.
 148 1 33 rede pipridge for piridg. 41 rede to eate is spina alba Columelli.
 149 1 1 rede Rychis gardin for Richardes gardin. 150 2 13 rede Slepe for snepe.
 151 1 28 rede spyder for spider. 31 rede feable for feable.

Janse 1780

Rose

Sho

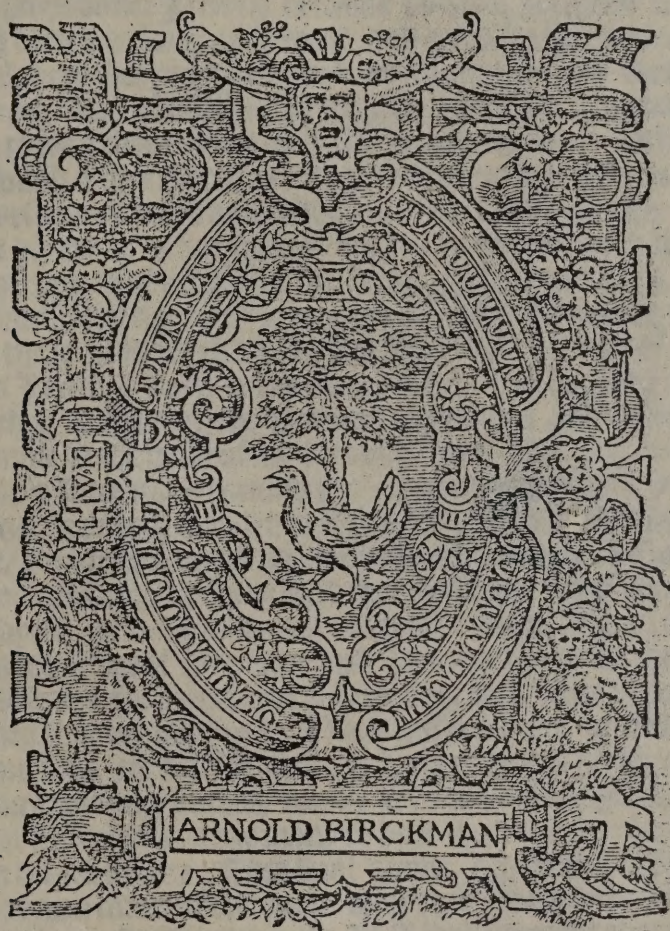
153 2 3 rede Colchester for Colichester. 9 rede tymbre for tember. 154 1 3 parke for part.
 155 2 9 rede acetable for acceptable. 30 rede steme for stem.
 157 1 13 rede callitrichon for cellitrichon. 160 1 41 rede more for mo.
 161 1 2 rede phlomos for Gohlomos.
 162 1 12 rede leaf for leaue. 26 hierobatone for hierobaton. 32 and for an. 21. scalles for stalkes.
 165 1 9 rede to her self for her self. 22 rede panos for pinos. rede the maner of making of lime, for
 the maner of lime. 21 rede then for they. 23 rede make for male.
 166 1 22 chafing for chafing. 27 rede wrinkels for winkels.
 167 2 30 rede sheene for them.
 168 1 9 rede the rinning bushe that groweth, for the rinning bush groweth. 13 rede if it had rede
 berries that Fuchsius setteth furth, then would I, for if it had red berries, then would I. 21 red sum
 heades of lance staues, for sum heades of leaues. 38 red ampelou for ampilon. 43. rede more for mo.
 2.35 rede panacis for panicis.
 170 1 1 rede acaliphe for acadiphe. 4. rede less for lesser.
 In the chapter of Ruscus put out the figure, for it is nothyng agreying with Ruscus.

8

8 8 8 8 8

8 8 8 8 8

A Booke of the natures and
 properties/as well of the bathes in England as of
 other bathes in Germany and Italy / very necessary for
 all seil persones that cannot be healed without the
 helpe of natural bathes/gathered by
 William Turner Doctor
 of Physit.



Imprinted at Collen by Arnold Birckman/
 In the yeare of our Lorde.

M. D. LXII.

To the right honorable and

CHRISTIAN LORDE EDVVARD SENAR ERLE OF
HERFORD, VVILLIAM TVRNER VVISSHES THE PER-
FIT KNOWLEDGE OF GODDIS HOLY VVORDE,
AND GRACE TO LYVE THERAFTER
vvith all prosperite of body and mind.



After that I had bene in Itali and Germany/ and had sene
there diuerse natural bathes/ and was called by youre fa-
thers grace/ at tyme the Duke of Summerset / and Pro-
tector of his Nephew King Edward the sixt/ our most Chri-
stiane Lorde and Gouverner / in to Englande to his seruice:
after that I hard tel that their was a natural bathe within
your fathers Dukedome: I ceased not vntyl I gat licence to go to se the
same bathe: whiche done/ I caried certaine diseased persones with me/
with whom I taried as long as I could/ and tryed for the shortnes of the
tyme (for I had very short tyme granted me) the nature and workinge of
it. And after being Dean of Welles/ which place is not far from bathe/ and
hauing liberty to tary ther so long as I list/ I tried the same bathes a litle
further / and found it by experience / that they were a verie excellent tre-
sure/ but vnworthely esteemed and iudged of al men/ and namely of suche
as haue moste plenty of other trefure/ but not to be compared with this
precious gife of God. But after that for the safegard of my lyfe/ I was co-
pelled now of late in my age to fly in to hygh Almanye/ occupying the office
of a Physicion there/ was wyth diuerse seik folke in the bathes of Germa-
nye: where as I trust I learned sumthinge besyde it that I knew before/
which knowledg all thowgh the extreme niggishnes and illiberalite of
sum that had most in the tyme of my bannishment/ & the vngentle hand-
lyng of me/ of sumt sence my returning in to England hath very lytle deser-
ued to haue ether in part or in hole: yet for theys sake that are honest and
vertuous men/ I haue writen a small treatise of the bath of Baeth here
in England/ and also because euery land bryngethe not furth euery thing/
as the Poet sayeth / and the bathes of England can not help all the disea-
ses that certayn bathes of Germany and Italy can help/ for theys sake
that haue old diseases and hardly curable in England/ ether by medicines
or by our bathes that we haue here: I haue gathered out of diuers lear-
ned mennis workes / the nature and workinge of diuers of the most hol-
sum and strong workinge bathes/ which ar to be found other in Italy or
Germany/ that such men as haue mony to bear theyr costes/ may fynd re-
medy for theyr diseases there. This final worke I geue and dedicat vnto
your Lordshyp/ as a token of the good wyll that I bear vnto you and to
your fathers hole household and family. If I shall perceyue that this pore
reward do please you/ I shall be therby muche bolderied to dedicate vnto
you both greater & more learned workes/ as my health & lesuer wil serue.
The Lord pserue you and all your brethern and systern/ Amen.

At London the xv. of feb. In the year of our Lord 1560.

A. W.



THE NAMES OF THE LERNED
men, which write that the bathes haue the
uertues and properties, which here
after in thys boke I gyue
unto them.

Aëtius a Grecian.
A leardus an Italian.
Antonius Fumanellus an Italian.
Antonius Guainerius an Italian.
Auicenna an Arabian.
Bartholomeus de Montignana an Italian.
Bartholomeus à Clinol an Italian.
Bauerius an Italian.
Conradus Gesnerus a Germane.
Galenus a Greciane.
Gentilis de Fulgineo an Italian.
Georgius Agricola a Germane.
Gundelfingerus a Germane.
Ioannes de Dondis an Italiane.
Ioannes Driander a Germane.
Ioannes Folzius a Germane.
Leonardus Fuchsius a Germane.
Mengus an Italian.
Michael Sauonorola an Italian.
Nicolaus Massa an Italian.
Paulus Aegineta a Greciane.
Petrus de Tufsignano an Italian.
Sebastianus Munsterus a Germane.
Theophrastus Paracelsus a Germane.
Vgo Senensis an Italian.
Vgulinus an Italian.

THE NAMES OF THE BATHES
and places where they be, where
of is mention made in
this booke.

Of the bath of Baeth in the counte of
Summerfet shyre.
Of Embs bath in Germany in the bis-
shoprik of Trier.
Of VVisbat in the counte of the Erl of
Nassovv in Germany.
Of the bath of Baden in the Marcusdom
of Baden in hygh Germany.
Of the VVild bath in the Dukedom of
VVirtemberg.
Of the soure bath in the Dukedó of VVir-
tenberg.
Of the bath called Baden in Svicherlád.
Of Peppers bath in Rhetia in the biss-
hop rich of Cur.
Of the Apon bath in Itali.

of the Calderan bath in Itali in the Lord-
ship of Verona.

Of the Porret bath in Itali in the Lordship
of Bonony.

THE NAMES OF THE SIKNES-
ses, vvhich may be healed by
these bathes.

The castyng of children out, before the
devv tyme appoynted by nature.
The stoppyng of the longes & shortnes
of brethe vvhe a man cá not take breth,
except he sit ryght vp.
The hardnes and bynding of the belly,
vvhen as a man can not go to the stool
vvithout Phisik.
The Palsy vvhen as a man is quite num-
all the partes of his body & hath nether
mouyng nor helyng.
Impostemes and gatheringes of humors
together vvith svvellinge.
The rinnyng gout vvhich rynneth from
one ioynthe to another.
The defenes or dulnes of hearyng.
The vvyndenes or synging or tynging
of the eares.
The brusyng that cummeth by fallyng
or betyng.
The stone in the kydnes.
The stone in the blader.
Hard lumpes and svvellynges.
The Cancre.
The hede ach of a colde cause.
The hede ach of an hote cause.
The Reum or Pose or Catar.
The stoppyng of the brayn vvith euell
humores.
Scarres and foul markes of sores or yvou-
des.
The Colik.
The fallyng syknes.
Crampes and dravvynges together bra-
vvnes and synevves or stretching furth
to much of the same.
The trimbling of the hart.
The foulnes of the skin and scuruenes.
The puffing vp of the legges vvith vvind.
The hardnes of any place in the body.
The often and to much making of vvater
called Diabetes.
The leannes of the hole body.
Agues after the mater is made rype and
digested.

Tertian

Tertian agues. **Quartane agues.**
Fistules or hollovv or false vnder cre-
ping fores.
Al kindes of iss hues or flyxes.
The sticking of yron in a bone or in the
fleshe.
Breking or burstyng of bones.
Membres that are made num vvith cold.
The knobbes & hard lúpes that ar made
by the french pockes.
The lousnes and vvatering of the gúmes.
The emrodes and pytes.
The mygram or hedeach in the one half
of the hede.
The diseases of the lyuer.
Burstyng or brekyng.
The bottel dropsey in the stomach.
The general dropsey throwv all the body.
rynnynge betvvene the fell & the fleshe.
The iaundes or guelsought.
The couldnes and stopping of the lyuer.
The sciatica or hancheuel.
The lepre vpon the skin.
The hardnes of the mylt or the cake in
the left syde.
VVormes in the belly.
Membres that ar num and fele not.
The madnes called melancholia.
The hurtyng of the memory, or forget-
fulnes.
The stopping of vvemens floures.
The morphevv both vvhyte and blak.
The diseases of the nose thrilles.
The stifnes of the synevves.
The to much moistnes of the synevves.
The shryngkyng of the synevves.
The diseases of the eyes.

The burnyng of the eyes.
The vvatering of the eyes.
The dulnes in smellyng.
The palsey.
The tifik or consumption in the longes.
The goute.
The diseases of the breste.
The gathering together or rinnyng toge-
ther of blood.
Scabbes and manges.
The iss hue of a mannis nature or sede.
The guffhyng out of bloode.
The cramp.
Barunnes of man or vvoman.
To much svvetinge.
The diseases of the mylt.
Nummes of any parte.
The cramp in the nek.
The vayn appetite of goyng to stoole,
vvhen a man can do nothing vvhen he
cummeth there.
The trymblyng of any membre, vvhen a
man can not hold it still.
Grene or nevv vvoundes.
Old vvoundes falsely healed.
The vveiknes of the stomach.
The dulnes of the eyesight.
The dusenes or gydenes in the heade.
Sores byles and blysters.
The strangling of the mother.
The falling of the mother.
The coldnes of the mother.
The ravvnes and scabbynes in the blader.
For these diseases and many mo, not men-
tioned in this Table, are shevved re-
medies in thys booke folovving in di-
uerse places.

¶ iij

THE PREFACE OF THE AV- THOR VNTO HIS VVELBELOVED NEIGBO-

RES, OF BATHE BRISTOVV, VVELLIS,
VVYNSAM AND CHARDE.



He most part of all flockinge byrdes/ of the whiche nombre/ are linnettes / goldfinches / sparrowes and twyes: if they chance vpon any good plenty of meat/ they ceas not locking & calling/ if they heare any of their kindes/ be it neuer so far of/ vntill they haue brought them vnto that meate whiche they haue founde/ beyng taught of their nature/ whiche almighty God grafted in them / when he shope them and made them to do so. Then how vnkind were I beyng a resonable creature/ and hauing the lesson taught me as well as byrdes/ both by the law of nature/ and by the writen law of God in hys holy Bible/ that whensoever I gett any plenty of any good thyng/ that I shulde dele oꝛ at the leste offer vnto other of my felowes sum parte thereof/ if that after that I had trauayled thozow Italy and Germany/ and had found there many thinges for you very good & necessary/ if I should not at the leste offer vnto you suche good thynges/ as I haue founde: whille I studied Physik in these forsayd countres/ I saw many very holsum bathes there/ the vertues and properties wherof in healing of many soze and otherwoyle vncurable syknesses/ I haue learned partely by experience/ partly by reding of good writers/ and partely by confering with the best learned men that I could finde there. The names therfore of these bathes/ the places and the vertues of the same/ leste I shoulde seme vnkinde/ haue I now declared vnto you/ in thys litle booke/ wherby after a maner/ I lock and call all you that haue any diseale that can not be healed without the helpe of a naturall bathe. I haue also writen so well as I can of the bath of Baeth in England/ to allure thither as many as haue nede of suche helpe as almighty God hath granted it to gyue. wherof that I wote of noman hath writen one word/ that euer I could rede. wherfor if that I wyte not so perfittly of it/ as sum perfitt idle ouerseers would that I shuld haue done: I trust that all honest men will pardon me/ because I had no help of any writers that wote of it before me. And because it chanseth oft tymes y diuers men goyng about to heal a curable diseas/ for lack of knowledge how to vse the ir medicines/ and by vsing of euil diet / make thesame ether vncurable/ oꝛ ellis sere by an other much worse then the former was: for the auoyding of suche mischances / I haue writen at large what diet all men shall kepe in the bathes/ and how they shall prepare the selues vnto them/ and orde them selues after that they are cummed out of the same agayn. Furthermore because in the tyme of bathinge in certayne men/ certayn grefes and diseases arysle ether by the reason of theyr complexion/ oꝛ of the nature of the bath/ for their sakes that haue not alwayes money to hyre a Physicio/ I haue writen remedies against such diseases and grefes/ as commonly vse to bere men in the tyme of theyr bathinge. If that

THE PREFACE.

that I shall perceyue that ye do thankfully receyue these my laboure
 ye shall haue shortly Godwilling an other booke of the natures
 of all waters/and certayn rules how that euery man
 may make artificiall bathes at home/wherby he
 may both kepe and deliuer him selfe
 from manye soze and greuous
 diseases. Fare well.

From Basil the X. Martij. In the
 year of our Lorde.

1557.

182) The Bathes.

Of the bathe of Baeth in Englande.



Although there be a very excellent and holsome bath wythin the Realm of Englande/ yet for all that/ I reken that there are manye in the North and Northwest partes of Englande/ and some in the East partes/ whyche beyng diseased wyth soze diseases woulde gladlye come to the bath of Baeth: if they knewe that there were anye there/ whereby they mighte be holpen/ and yet knowe not whether there be anye in the Realme or no. Wherefore seyng that I intende to write of the vertues and properties of diuerse bathes that are in far countrees/ I thynke that it were mete before I wyte of anye foren bath/ for sparing of greate labour and sauinge of much money/ to shewe fyrste the vertues of oure oune bathes. For if they be able to helpe mennys diseases: what shall men nede to go into farre countrees to seke that remedy there/ whyche they maye haue at home?

The bath of England is in the West countre in Summersetshire in a cite called in Latin Bathonia/ and Baeth in Englishe of the bathes/ & are in it. This cite of Baeth is xv. miles from Welles/ and xv. miles fro the noble cite of Bristow. The chese matter whereof these bathes in this cite haue they? chese vertue and streingth/ after my iudgement is brimstone. And of my iudgemente are diuerse other/ whyche haue examined them as I haue done. When as I was at these bathes wyth a certayn man diseased in the goute/ I went in to them my selfe wyth my patiente/ and broughte furth of the place nexte vnto the spring/ and out of the bottom/ slyme/ mudde/ bones and stones/ whyche alltogether smelled euidentlye of brimstone. If that a man maye iudge the mater of the effect/ maye gather that brimstone is the only mater in these bathes/ or ellis the chese that beareth ruel in them. For they dye by wounderfullye/ and heale the goute excellentlye/ and that in a shorte tyme/ as wyth diuerse other one myles somtyme/ one of my Lorde of Summerettes players can beare witnes: whyche thynges are no lyght tokens/ that brimstone beareth the chese rule/ seyng that nether by smelling nor tastinge a man can fele no other mater or miner to reigne there. If there be anye thyng lightly mended wyth the brimstone/ whych thinge I coulde not perceyue/ it muste be copper. For whyle I walked aboute the mountaynes/ out of the whyche the bathes do springe/ I founde here and there litle peces of Marquesites and stones/ mended wyth copper/ but I could by no sense or wit perceyue/ that the bathes had anye notable qualite thereof. Then seyng that there can not be found any other miner or mater to be the chese ruler in these bathes then brimstone/ we maye gather that these oure bathes are good for all those diseases/ whych all learned Philicia nes wyte/ that all other bathes/ whose chese ruler is brimstone/ are good for.

Aetius writing of naturall bathes/ wherein brimstone is ether the only miner or mater of them/ or chese mater therof/ sayeth thus as foloweth hereafter. The bathes of brimstone soften the synewes/ swage the payn that a man hath in desyringe to goo ofte vnto the stoole/ and when he cometh thether/ he can ether do litle or nothyng. They scoure and clenge the skinn. Wherefore they are good for the whyte morphewe and black/ for the lepre/

B

and

Of the bathe of Baeth in Englande.

and for all scabbes and scurfes/for olde sores and botches/for the fallinge of humores into the ioyntes/for an hardened milt or the cake in the leftre syde/for an hardened liuer/for an hardened mother/for all kindes of palseis/for the sciatica/and for all kindes of itche or iukinge. But the bathes of brimstone hurte the stomack and mar it. Thus far writeth Aletius.

Agricola in his booke of those thinges whyche flowe oute of the earth/ writeth thus of bathes of brimstone. The bathes of brimstone soften the synewes/and do heate. They are good therfore for palseyes/for places ether pulled in to muche or stretched to farr furth. For the shaking and trimbling of anye membre/and they swage ache. They drawe oute swellinges of the lymmes/and dryue and scatter them aboape. They are good therfore for the goute in the handes/for the goute in the sete/and for the sciatica/and all other diseases of the ioyntes. They swage also the payne of the liuer and milte/and dryue awaye the swelling of them both. They scoure awaye freckels/and heale moreswes and scabbes. But they vndo and ouerthrowe the stomack. Then seying as I sayd before oure bathes of Baeth haue their vertue of brimstone/they that are diseased in any of the aboue named diseases/ may go thether/and by the help of almighty God be healed there.

When these bathes haue ben of long tyme knownen/euen aboue a thousand yeaeres/ether the vlearnednes or the enuiousnes of the Physicionen/ which haue ben in times past/is greatly to be rebuked/because ether for lack of learning knew not the vertues of these bathes/or els for enuiousnes wold not send the sik folk/whom they could no otherwyse hele vnto these bathes. For as all men can tell verye fewe in times paste haue bene by the aduise of Physicionen sent vnto these bathes. But now in this our lighte and learned tyme/after that so many learned Physicionen haue so greatly commended these bathes/I doute whether the negardishe illiberalite/or the vnnatural vnkindnes of the riche menne of Englande is more to be dysprayed/which receiuing so many good turnes of almighty God/nowe after y they know that the bathes are so profitable/will not bestowe one half penny for Gods sake vpon the bettering and amending of them/that the pore sik & diseased people y resorte thither/might be better & soner holpen when as they are there. There is money enough spent vpon cockfichtinges/tenesplayes/parkes/bankettinges/pageantes & playes seruing only for a shorte tyme y pleasure oft tymes/but of priuat persones/which haue no nede of them. But I haue not hearde tell that anye riche man hath spent vpon these noble bathes/beyng so profitable for the hole comon welth of Englande/one grote these twintye yeaeres.

He that had ben in Italye and Germany/and had sene howe costly and wellsauoredly the bathes are trimmed and appoynted there in diuers and sundrye places/woulde be ashamed that anye straunger/whyche had sene the bathes in foren landes/shoulde looke vpon oure bathes. For he woulde thynke that the straunger woulde accuse vs English men of thre thinges/of grossnes/& brutish ignorance/because we can not trim our bathes no better of vnkindnes/because we do so lightly regard so hygh & excellent gifts of almighty God/of bestly filthines/because we make no partition betwen y men and the woemen/whille they are in bathing/but suffer them contrary
both

both vnto the law of God and man to go together lyke vnreasonable beastes to the destruction of both body and soul of very manye.

If there be anye liberall Duke/ Earle/ Lord/ Knight/ Squyer/ or other gentle or no gentle honest man/ & wil bestow any cost vpon & bettering & amending of these bathes/ I wil for my part/ because I haue no store of other riches help & matter as far forward as I can to my counsell which is thys.

First & before all other thynges my counsell is/ & euery bath haue an hole in the bottome/ by the whych the stophole taken out & bath should be clēged and scoured euery xxii. i. houres at & lest ones/ & & I would aduise to be done at viii. of & clock at after nounge/ & agaynst & morning it might be full of fresh and holisome water agaynst the tyme that the sieke folke come to it in the morninge. And so should they be a great deale soner healed of theyr old diseases/ and in lesse ieperdy in takinge of newe/ whych maye easely come vnto a man/ if he go into a bathe wherein a sieke man / namelye if he be sieke in a smitting or infectiue disease/ hath continewed.

But if that by the vnfitnes of the place this can not be conuenientlye brought to passe: I would that no man should be suffered to bath hym selfe in the fyrst bathe/ wher as the water doth fyrst spring (although it be more vertuous then all & other/ for the further of & & bathing place is from & place where the water gusheth out/ the lesse vertue it hath) but in other whyche are deriued & drawen out of the principall bath. For I thynke it were necessary/ that there shoulde be drawen out by pety canales or condites a good nombre of bathes or cisternes/ whych I would should be euerye one seuerallye deuised from an other. But in any wyse I counsell that these seconde bathes brought oute from the principall / haue suche an hole as I spake of before/ that ones in xxiiij. houres at the leaste the foule water maye be let oute / and freshe maye come into them agaynst the morninge/ when the syke folke shall go into them.

It were also mete that euery bathe had a coueringe aboue it/ or at the lest it should be so bylded / that in the tyme of foul wether it mighte be couered. Notwithstanding I would that such places would be open/ & the vapores myght go oute/ lest they that haue euell heades/ be hurte with the vapores whych are to muche holden in. I thynke also that it were necessarye / that certayn loftes shoulde be bylded ryght ouer som parte of & fyrst or principall bath/ that honest weomen & other which would not gladly be sene in & bathes/ might euery haue as oft as they nede freshe water drawen vnto them thorow an hole/ where wyth they maye bathe the selues in vesselles of wood made for that purpose prouided wyth all forsyghte / that not one drop of the water/ whych they in the loftes haue occupied/ fall not in agayn to the principall bathe/ but be conueyed out by som other conuenient waye.

For the bringing of this mater surely to passe/ it were beste that & loftes should be so bylded/ that only a bucket mighte go doune into the bathe/ the reste of them beyng quyte wythoute the compasse of the bathe / sauinge that litle portyon / whereby water maye be drawen by thoroowe/ to serue them that are in them. And suche one place myght be deuised to drawe water by thoroow that it might serue for half a dosen chābres aboue or mo. This were also necessary & in one of the bathes shoulde be bylded ouer the hottest

Of the bath at Baeth in England.

place that there is/a litle house after the maner of a scasholde/very nere vnto the water/after such maner that the hote vapores myght strike hote vpon certayn places of mannis body. For thys maner of receyuing of the hote vapores is muche better for som kindes of dropsees and goutes/ then the water it selfe is. Therfore this thing ought not to be forgotten. This were also necessary/that not only certayn seuerall bathing places should be appoynted for weomen alone/but also that other should be appoynted for such persones seuerally/as are like in smitting infectuous or horrible diseases.

Furthermore because almighty God hath shapen & made herbes / stones / gūmes / metalles & medicines of diuerse other thinges / principally for mā / it is to be thought & his will is & y same should som tyme serue such creatures of his / as man can not wel want. wherfore as it is wel done & herbes & medicines made of diuerse other thinges / should be geuen vnto & beastes & serue vs / so I thinke & it were not amisse / if & we made & bathes after they haue serued man / for whom they were principally made / serue also to help horses. For performing wherof I would wishe & one or ii. bathes in som conuenient place might be drawen out from one or two of the hottest bathes / and the wold I haue so deuised / that the horses that haue diseases in the legges and ioyntes / might stand in the bath almoste vnto the belly / and that other that haue other diseases / might stand hygher in the water / whych thyng maye easelye be brought to passe / if that two holes be made wyth stopholes / the one hygher / and the other lower / that a man maye set the horse as depe or shalowe as he list / the water increasynge or decreasynge accordynge to the holdinge in or lettynge out of the water.

I thinke verely that the bath of brimstone within the space of a moneth wil heale splentes / spanines / and all knobbes / hard lumpes and swellinges / if they be not verye olde / frettishynge or founderinge facies or fashones / and al such like disease that are without / if the horses by the aduise of a cunning horsleche haue geuen them conueniente drinckes them before they come to the bath / and orden for them such emplasters and pouders as are mete for them to vse in the bathynge tyme / but whylse they stande restinge them selues oute of the bathe. And my aduise is that they that haue not muche money to bestowe vpon horsleches / that they laye in good quantite the slyme and groundes of the bathe vpon the sore places of the horses all that tyme that they are oute of the bathe / restinge them in the stable betwene one bathynge tyme and an other. But I woulde not that anye man should vnderstande me here that I woulde not that the horse should be exercised in theyr bathynge tyme / for that is not my meanynge / for I would that a horse should be as well exercised as a man / and so muche more as he is stronger then a man / excepte the diseases be in his sete / and then are they more measurable to be exercised. As for the diet whych men should kepe at thys bath of Baeth / it shall be taught amongst other generall ruelles in the end of thys boke.

*Of the Embs bath besyde Confluence in the diocese of Trier
uer, other wise called Trier.*

In the diocese of Triuer about four English miles from Confluēce vpon the other syde of the Rene/amongest a greate sorte of hyghe hylles in a valley by a litle riuer syde/is a fayre and well sauored bath called Embs bath. There are as I do remembre thre springes/and of euery one/maketh a bathyng place/whyche is very well couered aboue. And there are chambres inough wyth beddes in them nere the bathes/where in men maye quickly go into/after that they be bathed.

The miner or mater that thys water rynneth thowow/where of it hath hys vertue/is Brimstone/ alum/and as Diander writeth salt. But when as I was there in serching for the chese miner/that shoulde geue the chese streingth vnto the water / I perceyued that there was muche alum/som brimstone/and as far as I could gather som mixture of yron/rather then of salt:for I coude perceyue by no wit that I had/anye token of salt there.

The vertues and properties of these Bathes.

These bathes are good to heat and to dye the cold and moyst ioyntes/and to scoure them from fleme:wherfore they are for the wild or rinning goute/for the buselinge and slepyng members.

They are good for the palley/for the colick/for the fixe/ and for the stone in the kidnees.

They warme a womannis mother / wherfore they will make women fruytfull/if they be let blood in the mother beynd before/and be wel purged of suche humores/as are the hinderance of conception.

They are good for old & cold sores/ for al kindes of scabbes & scuruines.

These bathes are wyth lesse then two dayes iorney of the noble and famous citye of Colon/where as a man is disposed to come to Embs bath/maye prouide himselfe there of all thinges necessary/both concerning medicines/and also concerning good biere/if any man can no drinke in the bathyng tyme anye wine. There may also a man haue good counsell of learned phisicioness:where of ye shall fynde no store/after ones that ye are passed from Colon. Therefore it were wisdom to prouide you of all these forsayde thinges before ye go out of Colon/for although Confluēce be a good citye/yet ye maye misse of all the forsayd thynges/wher as ye haue moste nede of them/if ye bringe them not wyth you.

Of the Bath called in Duche VVeisbaden, that is the whyte Bath.

In the diocese of Mentz wythin the Lordshippe of the Earle of Nassow are bathes/ whych were ones called *Therma mattiacæ* in Latin/and now in Duche Weisbaden. They are thre litle English miles from Mentz vpon the other syde of the Rene. The mater or miner that geueth these bathes theyr chese streingth / is brimstone wth a litle alum and salpeter. One of these bathes is so hote that a man maye scald hennies and pigges/and seth egges in it. Therefore it is verpe euell for them that are cholerik and of an hote complexion.

Of the Bathes of Baden in hygh Germany.

The nature and vertues of these bathes.

These bathes are good for stiffe synewes.

They heate muche membes that are foundre or fretished wyth colde/ and bringe them to theyr naturall heate agayne.

They heale wounderfullye scabbes and olde sores/ and wythin a shorte tyme drye vp such humores as fall vpon the ioyntes.

Of the bathes in the Markisdom of Baden in hygh Germany.



he bathes of Baden in high Germany are in the Markisdome of Baden betwene the famous flode the Rhen/ and the black or mar- tian wod. The towne and hole countre haue theyr names of these bathes. These bathes are so hote that they will sech egges harde/ & scalde swyne and hennes/ so that the here and fethers will lightly come of. And yet for all that/ as certayne writers beare witnes/ a man can not get the hole profit or fruyte of these bathes in lesse space then sire or seuen we- kes. Because the brimstone beareth so mall ruel. These bathes haue muche salpeter and alum/ and som brimstone in them. But I coule marke no to- ken at all of brimstone/ when I was there/ and I coule percepue no great lyke tyhod of any alum there.

The vertues of these Bathes.

These bathes are good for them that are shortwinded and are stopped in theyr brestes and longes/ and can not take theyr bryth/ excepte they sit or stand right by. They are good for all the diseases of the ioyntes/ as for the hand euell/ for the foote euell/ and for the sciatica/ or the payne whych is in the huckel bones/ if the diseases come of a colde cause.

It is good for the dropsey/ and namelye for the fyrste two kindes/ that is for the hole dropsey that runneth ouer the hole bodye/ and the bottel drop sey whych is about the stomack. And I iudge that the vapoure/ smoke or bryth of it is also good for the thyrde kinde/ called the tympane. And so is the mudde or claye that is in the bottome of it/ layd vpon the swelled place and dryed vp ether in the hote sonne or ellis agaynste a warme fyre.

It is good for the cold diseases of the mother/ and for them that are be- red wyth the whyte floures.

They are good for bareyne weomen that can not conceyue/ as it hath bene oft tymes knowen by experience.

It is good for all old sores and all diseases of the skaine/ as for scabbes/ scurf/ and maungines/ and suche lyke diseases.

It is good for them that haue anye tremblinge membe/ and for suche membes as are num or slepe as som calleth them.

It is good for the crampe and for all colde diseases and moyste of the synewes.

It is good for them that are oft combred wyth the synginge in theyr eares.

It is

Of the wilde Bathes.

4

It is good for them that haue a colde and moyst stomach/and therefore haue euill digestion.

It is good for them that are diseased in the milt or leuer/if the siknes come of a cold cause and a moyst.

It is good for the that are diseased with the stone/and for suche as haue any knoppes or hard swellings vpon any membre.

It is good for them that haue theyr legges blowen or puffed by wyth wynde.

It is good also for old seares and markikes or foul spottes/ whych haue commed ether by strypes or of woundes or sores or byles.

And although thys bath be very good for all these forenamed diseases/ yet it is most commended for healing of the goute in the fete.

This bath is not farr from Argentine/ otherwyle called Strasbutge/ where as both good counsell maye be hadd of learned Physicianes/ and also good stooze of all good medicines/ necessarye for all maner curable diseases.

Of the wilde Bathes.



In the Dukedome of Wirtemberg/ not farre from a towne called Chalb/ is a bath called wild Bathes/ of a great wild wodde called in Duche Schwartzwalde/ in Latin Sylua martiana/ and the same is the hygher part of the great wilderness/ called of the old writers Hyrcinia Sylua. These waters haue theyr streingth of brimstone/ salte and alum. Som do thynke that there is som copper myngeld with the forsayd matters. Golden finger one that hath writen of this bath/ sayth that it is warme and not hote/ because they haue but littel bymstone and salpeter naturall. Yet for all that/ by this reason they seame to haue muche bymstone/ because they will dispatche a man in xiiij. dayes of suche diseases as they are ordeined of God to heale. Ioannes Folsius one that wrote also of thys bath/ sayeth: That a man shoulde sitt in this bathe at the fyrst but a shorte whyle/ and that by littell and littel/ so maye increase y houres of sittinge in it/ and that a man maye sit in it ten houres. But I thynke ten houres are a great Deale to manye/ excepte a man haue a verye stronge nature.

The vertues of this Bath.

This bath is good for all diseases of the heade.

i It is good for the crampe/ for the palsey/ and for the nummes of anye membre.

ii It is good for the singinge in the eares.

iii It is good agaynst the stoppage of the milt and liuer.

iv It is good for the dropsey and for the iaundes or guellsought.

v It is good for the stone both in the kidnees and also in the bladder.

vi It is good for them that haue losse theyr appetite/ and haue ether none at all/ or small desyre to eate.

B iij

bij It

Of the Soure bathe.

viij It is good for the brayne to scoure it of all suche humores as brede diseases in it.

But thys bathe as the learned phisicioness that dwell not farre from it/ haue experience of the properties of it/ holde that it is more mete and hol- some for men/ then for weomen.

Of the Soure bathe.

In the Dukedom of Wirtenberge in Swaberland at Goppingen/ there is a bathe/ whyche is called in Duche Saur brunn/ that is in Englishe Sour brunn/ because the water of the bathe is soure. Fuchsius sayeth/ that there is som brimstone in it/ but nether he nether anye other wyter that I can rede of/ sheweth anye other miner or matter whyche gyueth thys soure taste in to the water. As yet I haue not ben there to trye what matter is mixed wyth the brimstone/ wherfore I can not vndoutedlye tell what matter it is. But I reken in my mind it is Alum/ whych in other bathes/ where it is much/ geueth such a tast vnto them.

The vertues of the bathe.

- i This bath is good for membr'es out of ioynte.
- ii It comforteth and strengtheneth the stomack.
- iii It is good for the dropsey / and for the iaundes and for corrupte and rotten humores.
- iiii It is good for the troublesome colik.
- v The water of this bath dronken/ kylleth wormes.
- vi Some wyters holde that this bathe is good for a tertian Ageue/ and that it maketh a man haue a good appetite.
- vii The water of this bathe dronken in great quantite/ hurteth no man/ as the report is/ and therfore manye that dwell aboute it/ carye great tum- fulls of it awaye/ and drinke it in theyr houses.

*Of the bath called Baden in Schwicherlande out of
Sebastian Munster.*

Baden is a toune in Schwicherlande by the ryuer called Lyma-
gus / so nere vnto Zurich the head toune of Schwicherlande/ that a man maye go from the bath to it in the space of foure hou-
res. Beneth the whyche toune of Baden springe by diuerse and manye welles and springes/ whyche are so goodlye and pleasant/ that I ne-
uer sawe in anye place more pleasaunte and more inhaunted then they be. Thys place was knowen in the tyme of Cornelius Tacitus/ and before his tyme/ for he maketh mention of it after this maner. It is a goodly pleasant place/ and hath holsome waters / and a wondrous stronge castell besyde the riuer that renneth by. Note well springes gush oute both on this syde/ and on the farther syde of the floude/ and in the floude. The heat in y spring is so great/ that if thou be naked/ thou canst not abyde it.

Dute

Out of Henrichus Gulden finger, who wrote also of this bathe.

The toune of Baden standeth by the floude Lindemacus in a pleasant place/and in an holosome ayer/and there is plenty inough of al thinges. The strenght of bymstone doth beare chese rule in the bathes/that are aboute thys toune/and I thynke there is a small deale of alume menged with the bymstone. They are holsonn: it in Maye and in Iune. They are not chaunged or altered woth any changes of tempestes of the ayer/be they neuer so great. Yet are they hotter in winter then in somer. In the Springe and in Autume or in the later heruest they scatter muche bymstone abode. It that swimmeth aboue/whither it come pleuoussye/or after the maner of smal mootes/or of ashes if it be gathered and caste into the fyre/it will burne.

The vertues of these Bathes.

These bathes are good for the brayne/if the nape of the necke and y^e hinder parte of the head be bathed and dipped in them.

ii They are good for y^e eye syght/ & they take away y^e diseases of y^e eyes.

iii They remedy hard hearinge/and dryue awaye the styngkinge of the nosethylls.

iiii They restore agayne the smellinginge that is losse/ and heale all the syknesse of the heade.

v They heale reumes and catharres/and waste awaye humores that cleue toughlye and fast vpon the tonge/in the palate of the mouthe / and in the weland.

vi They deliuer the stomack from lothsomnes/and help digestion.

vii They open the stoppings of the bowels and inward parties.

viii They take awaye the paynes & weyrynnes of y^e kidnees & y^e loynes.

ix They drye the fleshe and heat it much aboue it that it had wont to be.

x They teme or empye out euell humores/and namelye suche as go betwene the fell and the fleshe.

xi They clesse all scabbes/ scurfie and iche.

xii They lighten them that are burdened wth flegmatik humores.

xiii They helpe also them y^e haue y^e falling siknes/or the running out or the handgout or fotegout/of the sciatica/if they be commed of a colde cause.

xiiii They are euell for all kind of saundise/and them that haue anye kind of goutte that commeth of an hote cause. In all diseases that these bathes heal/they are better for weomen then for men.

xv They helpe wonderfully weomen to conceyue chyliden.

xvi They are good for the strangling/ stopping & fallinge of the mother.

xvii They heal all kinde of woundes and bysinges / whether they come by falling or by stripes.

xviii They are good for y^e bursting of sinewes & the shrinkinge of the same.

xix They dryue away scarres and blew marks of woundes.

xx They heale the morpew and preferue a man from the leprosy y^e is like to come/ but if it be come allredy/it maketh it worse. xxi Other writers say y^e these bathes are good for y^e strangurie/ for y^e colde cough/ for the whyte floures

Of the bathe called Baden in Schwicherland.

floures of weomen/ for olde agnes that come of flemme and melancholye/ and for the flowynge of an humoz from the head to the shulder.

What Diet is to be kept in thes bathes out of Guldin finger.

YE must not vse these bathes excepte your bodie be fyrste purged in a sayn wether and an holsome. If that mennis bellis that bathe them/ be drawen in toward the back/ then is there good hope/ but if they be pushed vp and bowne or be greued wth gnawynge/ that is an euell token. We muste continue in thys bathe euerye daye seuen houres/ foure houres before diner/ and thre after diner/ so that a conueniente tyme maye go betwene the seconde bathynge and the diner tyme/ that the bellye in the meane tyme maye be well refreshed and stretched oute. Whyles ye are in the bathes/ ye must nether eate nor drinke/ nor slepe.

I counsell leane and weake men/ that they abyde not longe in the bathes. They that are lustye as I sayd before/ maye tarye foure houres before diner/ and thre houres after diner. And weomen that are colde of complexion and not thirstye/ maye tarye in the bathe viij. or ix. houres euery daye. After thys maner of taryng in the bathe/ thou shalt nede no tary no lenger then xv. dayes at the moste. But if any will tarye lenger tyme as twintye dayes or mo/ then muste he tarye in the bathe fewer houres/ then I haue spoken of.

Banish all heynes/ pensyuenes/ and sadnes away/ and refreshe your selfe wth honest myrthe.

After that ye haue taken a sober diner/ ye must walke in some pleasaunt place/ whylse the meate go doune to the botome of the stomack.

The broth of stewed hennes/ seasoned wth spices/ is good meat in autumnne or in the later haruest.

All kindes of pulse as beanes/ peasen/ phaselles and ciches/ are to be eschewed/ but the broth of them maye be partelye alowed/ and nameley of ciches and husked peasen: the brothes of the other if nede do not require/ I would not haue greatly bled. We must forbear from fruytes and chesc/ except ye vse any of them at a tyme for a medicine.

Your wyne must be cleare and well belayd/ accordinge vnto the tyme of the ycare/ and the streingth and wekenes of the wyne.

We must forbear from cleare water vnmenged wth wyne.

We must washe nether your head/ nor anye other parte of your bodie wth anye other water then that whych is drawen out of the bathes.

After that ye haue departed from the bathes/ ye must not within ix. dayes go into any sweating or bath stoue.

Of the incommodities and commodities of this bath out of

Conrade Gesner, a man well learned and borne very nere vnto it.

That these bathes do hurte diuers/ that chaunseth ether by the reason of there diseases/ whereunto the bath is not naturally geuen to heale/ or if it be

If it be fit for the diseases/ it cometh by euell & wanton Diet/ which is muche more hurtful then at home. For both their poures and strength are resolued awaye to the bath/ & rawe humozes are caried hastelye into the beynges of to muche meat and drinke/ or els of such as is taken out of season / and euill humozes gathered ether of euill Diet/ or of meates of euill substance are the more spedelye caried into the harte/ and other principall mebres by the heat of the bath made to flowe/ or els are melted into them.

The most parte hauing no regard nether vnto the time nor vnto mesure gluttonously eat both in the bath and out of it/ and for their pleasure drinke daylye diuerse kindes of wines/ and drinke wyth theyr cōpanyons for their pleasure excessiuelye wyne/ and that vnmenged/ but also milke/ whaye/ and colde water/ flowing out of the well or riuer/ or warme oute of the bathes. Some eat fruyte both good and badde/ and all that euer cometh to hand. Many not accustomed to wyne at home/ or els very litle/ beyng well exercised/ when they come to the bathes/ drinke it plentiouslye wythout exercise/ and so are sodenly filled. Some other for nygardnes/ or for pouertye when they come to the bathes/ eat euell and vnholsome meates/ because they are good cheape/ and then beyng vnercised as they hadde wont to be/ make much euill humozes and euill blood/ whych thyng maketh many fall into worse diseases at the bath/ then they broughte wyth them thither. Some there be whych lyke vnto duckes/ continue day and night in the bath/ ether no tyme or very small goynge betwene theyr meat taking and theyr goynge in to the bath agayne.

Wherefore it is no wonder that many euen at the bathes/ or not longe after they be commed home/ fall into colikes/ eye sores/ and agues / and diuerse such like diseases. I heare saye that in diuers circles or goynges aboute of yeaeres / the nature of the bathes is sharper. When I was in these bathes/ I marked that manye mennys eyes were hurte/ and broughte to greate heate/ and the reporte was that the nyynth yeaere before that the same thinge chaunced. But the moste parte were shortlye healed / euen beyng yet at the bathes.

The custome of this oure tyme is/ that the commune sorte of men shoulde tarpe in these bathes a moneth/ and that riche folke abyde longer/ and to sit manye houres in the bath. And they are not content to haue their bypper skynne to be broughte of ones/ to be healed agayne/ but twyse or thysse they will haue so. By counsell is that accordinge to the diuersite of the sicknes/ agues / strength / and other circumstaunces/ that some shoulde abyde but fewe dayes in the bath/ other many dayes/ some to haue there skynne blistered ones/ and other twyse or ofter/ but that some be not ones. As touchinge the drynkinge of the water of the bath/ I woulde alowe but fewe to drinke it/ except it be dronken/ scarcely to quench thurst/ which thing the hote water that cometh out of the pipes will do. Perchaunce it might be good for the diseases of the breste / but it weakeneth both the ouerparte and netherparte of the stomack/ and enlargeth to much som mennys kidnees and belles/ that somtyme they put furth grosse matter/ and somtyme bloode. Some drinke the water to make them go to stole/ but they must drinke it in greate plentie/ and walke after it.

The

Of the Pepper bathe.

The opinion of the common people is foolish/whyché holdeth that all diseases that are taken in the bathe/maye be holpen by the bath agayne. For although it maye chaunce that the bath bewraye and bzinge oute some diseases/whych before lurked and were hyd in the bodye/and afterwarde maye waste by the matter of the same diseases/euen as the falling sicknes is both bewrayed and also healed by the same medicines/yet for all that manye diseases may arise in the bathing tyme by yll Diet/whych the bath can neuer heale. The commune people holdeth that men haue vled this bath longe inough/when as a litle water is put vpon the holow parte of their handes/is strapte waye dyed by. But if any entring into the bath euen at the fyrst entringe thynke for a space that he is burned or bitten/and a litle whyle after wareth colde/it is thought wysdome for him to leaue of bathynge: because he ether hath bath inough/or els to muche.

Of the Pepper bathe.

Ryper bath is called of the hyghe Almaynes Pfefferbad / and of some Latin wryters Therme fabarie. This bath is in the lande of Rhetia/in the diocese of Cure / about ten miles from the fyrste byspringinge of the Rhene. This bath doth not springe all the yeare thorow / but at certayne tymes/for they springe oute wyth the herbes/as Munster in his Cosinography writeth/and departe awaye agayn into the earth wyth the same. And Fuchsius sayeth that this bath beginneth to springe euery yeare the thyrde daye of May/and goeth into the earth agayn the fourth daye of September. The miner and matter that this water runneth ouer and thorow/whereof it taketh his streingth and vertue is gold/ brimstone/and naturall salpeter.

This bathe is in comparison of other bathes milke warme/and of suche metely warmenesse/that they that bath in it/nether are cold/nor yet sweat for heate. Wherefore it is not vnlike to be true that Guldensfinger and Forzius do write/that it is good both for colde and hote complexions / and for all agues. Some are dispatched of their diseases here in fixe dayes/ some in ten/som in twelff/and other in longer tyme/accordinge vnto the diuersities of mennes natures/bzinginge by/and diet kepte there/and after the nature of the diseases that men come to be heales of. For some disease require a longer tyme then other do.

The vertues of this Bathe.

- i It is wonderfully good for the head ache.
- ii It strengtheneth the memozye.
- iii It sharpeneth both a mannis hearinge and seying/ and maketh them much better.
- iiii It taketh quite awaye the stoppinge of the synewes and brayne.
- v It is good for the leping goute/that runneth from one ioynte to another/and for the handeuell and fote euell.
- vi It is also very good for bones that are broken to comforte them/and to strein-

Of the Pepper bath.

7

to strengthen them/and to minish suche acke as commeth of them.

vii Guldenfinger writeth also that it is good agaynst the wanton lust of the body/because it swageth it wonderfullye.

viii It is good for scarres and blewe marches/ and for clumpered blood that is runne together.

ix It is good for them that haue ache in their bones/and iointes/ and o- ther places/by the reason of falling or beating or byslyng/as some old soldy- ars and horsemen haue.

x It is good for woundes that are depe in ether made with arrowes or gunnes/or for woundes that are to sone or wrong falsely healed/and are vnder the fleshe partely vnhaled/for it maketh such breake out agayn/ and maketh them ready to be healed agayne perfectlye.

xi It is good for the trembling or shakinge of any part of a mans body.

xii It is good for the crampe.

xiii It is good for old agewes/and namely for an old quartane.

xiiii It is good for the palseye and the falling sicknes.

xv It is good for the fire to the chamber pot/called of the beste Physici- anes Diabetes/ that is when a man maketh water oft and much/euen all- most of the same coloure/that the drinke is that he hath receyued/ and hath therewith an vnquenchable thirst.

xvi It is good for the stone in the kidnes / and for diuerse other diseases both in the kidnes and bladder also.

xvii It is good for old sores that are on the legges.

xviii It is good for scabbes/ scurffe/and all kindes of maungines.

xix It is good for false woundes and fistules/and for Cankers.

xx It is good for inflammations/burninges & impostemes of y pappes.

xxi It is good for such sores as are made wyth the frenche pockes.

xxii It is good for membles that are out of ioynte.

xxiii It is good for al partes of the body that are fretished/sundered/ and made numme wyth colde.

xxiiii It is also good for digestion.

Hytherto haue I writen of the bathes that are in England and in Ger- many. But now because there are certayne bathes in Italye/ whiche haue the nature and power to heale certayne diseases / that ether none in Eng- land nor Germanye is able to do/or els can in shorter tyme or more surelye helpe/then they of England and of Germanye are able to do. I will also for the loue that I beare vnto my contrey men/write of the most famous and holsomest bathes/for healinge of straunge diseases and hard to heal/ that are in all Italye.

*Of the bath called Aponus or Ebanus out of
Michael Sauonarola.*



The bath of Apon or Eban is v.italian miles from the city of Pad-
waye/in the costes of the land therby/called Ebanum. That land
was ones great and mightye placed besyde hilles / in whose play-

C

nes

Of the bath called Aponus or Ebanus

hes there is an hillock or littel hill standinge by wyth no great heighth / oute of which spring diuers littel brokes or burnes / whych make manye bathes. For the water of the fyrst springe in goyng doune / so abateth his heate / that men may bath them selues in it. But that place is farre from valleyes / and compassed round about with fruytfull ground / and is free on euery syde / sauing that towarde the west it is a littel couered with S. Daniels mountayne. Howbeit that is but an hillock of small heighth. Doubtlesse it is a place and dwellinge agreyng wyth mans helth / and very delitefull / which thing had not nede to be vnloked to of them that shoulde entre into anye bathes. Yet is the place windye / wherefore when the bathers are bathed / and go furth of the bath / let them stande well couered / and close from the wind / lest the ayer entre in and hurte them / whylse they poores are as yet open. But the water running from that spring and bathes hyther and thither / and in some places holde in hooles / doth alter and changeth the ayer / which thing is oft the cause / that some running to the bathes / and kepe no good ruell / fall syke thereby / of whych thyng I shall speake moze hereafter.

*Of the Miner or Min matter that beareth the cheserule
in this bath out of the same author.*

ARistotel in hys boke of the propertye of the Elementes amongst other bath marked two thinges / wherby the miner or metall / or vayne of a bath may be knowne / that is to wete / by the coloure and by the tast. As for the knowyng by stilling that shall be spoken of her after. The water of this bath is knowen to be salte and alumish / and haue some part of brimston as may by sight be well perceyued som deale of ashes. For as it runnes doune by the stony canales and littel riuers / that are brought out from his dreggy parte / the most part is found alumish and salt / and a small part brimstonish. For although a saffronish coloure appere brimstonish wythout in these places / as these diuerse coloures are sene / so are in y raynbow sene thre colours one saffronish / another rede / and the thyrde grene. If ther were much brimstone / the brimstone should haue much clammynes / and should haue moze of the yelow colour / then any other minerall / whiche we set not to be so. Wher as also of all other minozallis brimstone hath the strongeste sauour / if there were any such / we should w our smelling smell it / which thinge we can not do. For in suche bathes wherein brimstone beareth the rule / these two thinges are perceyued there / a yelow colour / and the smell of brimstone / as a mā may playnly find in the bath of Petriol and Citilia / & such other like. Wherefore I wil not say that these haue brimstone / bearing y cheseruel / but alume / & that there is moze salt in them / then brimstone. The best tyme of goyng in to these bathes / is from the beginninge of May / vntill the middest of June. The constitution of which tymes he that will be bathed / must marke / that it be not to hote / nor to colde / nor to windye / nether to raynye. Whiche thinges do not only alter and chaunge the water of the bathes / but also the mā / wherby it chaunleth oft tymes / for lacke of regarde vnto these / many fal oft tymes sicke / and many tymes dye. And it is also good tyme to vse these bathes / from the middest of August / vnto the ende of September.

And

And such a bath is moste to be comended/whyche lieth open to y^e ayer/
whose vapores blowe abroad/and are purged wth the heate of the sunne/
and so made good/where as mens heades ache not by the meanes of pen-
ned or closed in vapours/are hurte.

And if it be an vn sufferable raynye / windye or colde wether / then it
shall be good to carpe of the water of the bath into a chamber / and there to
bath you in a tonne / and if nede require to make a good fyre there. And this
rule is not only to be kep^t in this bath when nede requireth / but also in all
other suche lyke.

I hold also that the water of any bath caried in tonnes far of / ether hath
littel or no streingth in comparison of it / that is in his naturall place.

Thys is also my counsell / that men cunn^e not to the vsynge of bathes
for euerye light cause / but only for suche diseases as almoste the phisicion^s
dispaire of.

The vertues of this Bathe.

The nature of thys bath is very hote and drye / wherefore it is good to
take the water of it / and to poure it doune vpon the mouldes of y^e hea-
des of them that haue a moyst and a colde catar.

ii It is good for them also that haue their brestes full of moysture and
hurte wth colde.

iii It is good for them that haue a moyst stomak / and the dropsey & win-
dines or vpbloowyng in the bellye.

iiii It is good for swellinge of the milke / to take it quite awaye.

v It is good for old frettinges gnawyn wild / and rinning sores / for tet-
ters and ringwormes / for scabbes and scurfines / and all kindes of maungi-
nes / as we haue learned oft by experience.

vi It is good for the ache of the ioyntes / and for the goute whyche com-
meth of a cold and moyst cause.

vii This bath is good for them that haue anye bone broken and growen
together agayne / for it sterkeh and strengtheneth verye muche the broken
place / and setteth the ioyninge faster together.

viii The water of this bath louseth the bellye / and bringeth fourth tough
humores. And the commune measure is from one pounce vnto thre. How-
beit halfe a pound will purge as it hath ben proued : when it is dronken / it
troubleth the stomack much / and maketh men vomit. Wherefore it were bet-
ter to take thys water in by a clister.

ix This bath is also verye good to stoppe the whyte floures / and for the
mother that is to muche moyste wth manye louse humoures / whereby is
hindered conception. And thys bath wth hys vapoures and smoke alone
receyued accordingly into the mother / doth rectifye it / and disposeth it / and
prepareth it to conception. In the tyme of Cermysen / a certayn woman be-
ynge baren twelff yeares / by the counsell of him came and bled this bathe /
and shortely after conceived.

Hetherto I haue written of these bathes after the minde of Sauinozo-
la who doth not deny / but y^e all y^e bathes about Padway are of one nature.

C ij Then

*good
for conception*

Of the Miner or Min matter.

Then when as the excellent learned man Joannes de Dondis/whom also Sauinozolla doth hyghly commend/writeth thus as I shall here after declare of all the bathes of Padwaye in general/he geueth also the properties folowynge vnto the bathes of Apon. His wordes are these.

The bathes of Padwaye therefore are good for al cold and moyst diseases of the heade/as are the dryue euill/the great forgetfulnes and catharres coming of colde causes.

They are good for the palsey/for the setting of the mouth awaye/for the moyst crampe/for the necke that is stretched to far one way with the crāpe or is made stiffe therewith. for nummes of membyres/and for membyres that for cold haue almost lost all felinge.

They are good for all moyste and waterye diseases of the eyes and the eares/wherefore they are good for wateringe eyes/and for the dymnes of syghte/that commeth of to muche water fallen into the eyes. For the swelling of the eares/and for dulnes of hearinge that commeth of flegmaticke and moyste and colde humoures.

They are also good for them that can not perfectly smell.

They are good for the toth ach/for y teth that are on edged/for the colde and chyllinge of the teth/for the rustines of the teth/for the softines of the gummes/for the wastynge vp of the colde and moyste humoures that falleth vnto them.

They are good for the swellinge of the iawes/of the throte and of the builla.

They are good for the diseases of the longes and winde pipe or throppel and for all cold and moyst diseases of the brest/and especially for the catar or reume/for horsenes/and short windines coming of colde causes.

They are good for fearfulness of the hart/and for the much panting and trembling of it/if they come of cold and moyste causes.

They are good for the lousines and to muche softnes of the pappes & for their vnrasonable bignes/for to muche plentye of milke/and they are good agaynst the waterishnes/and to muche fynenes of the same.

They are good for the lousines & flashnes of y stomack/for the weaknes of y same/& for an euill appetite/& an euil digestion/and the slipperines of y stomack whych maketh that it can not well holde any meat.

They are good for the weakenes of the guttes and the to much slipperines of them/for the fire/slippery fire/and for colde and windye diseases of the guttes.

They are good for the fallinge down of the guttes and for the Emrodies that come of moysture.

They are good for cold men and woemen that by the reason of to much coldnes and moysture can haue no childer.

They are good also for the bursting y commeth of to much moystnes.

They are good for them that are to fatt and fleshye/for it will make the leauer/if they vse it in dewe tyme/with good diet accordyng vnto the order of Physick.

The water of thys bath is good to be dronken/to scoure the stomack and the guttes/and to minish the greatnes of the milke and the liuer/and to deliuer them from stoppynge.

If anye

xxii If anye man be disposed to drinke of these waters/lette hym vse thys manner. Let hym drinke the water fastinge in the morninge warme / and so warme as he can take it for hurtinge of hym selfe woth the heate of it. And lette hym beginne at the fyrste woth a littel/and so go forward by degrees vntill he maye receyue a iust or sufficient quantite.

xxiii They that woulde vse the smooke or vaperouse ayer of this water/ they must let a littel celle or littel chambze be made aboue the hottest part of the bath/that the vapoure and smoke may stryke right by/ vpon suche places as had nede of them. Thys kinde of perfuminge and receyuinge of the ayer of the bathes prouoketh sweate mightelye / and bringeth furth in plentye waterish humoures/ whych are in the body/and it is of more might then is the bathinge it selfe in the water/and worketh more easelye. Doubtlesse thys kinde of perfuminge is a singuler remedye to melte and dryue awaye the waterishnes of the dropsye/for all weakerye diseales of the ioyntes/and for to make them lener that are to fat and to grosse.

Of the Calderane bathes besyde Verona.

The Calderane bathe is in a village/called Ganderinum/as Nicolaus Massa sayeth in the land or felde of Verona/ almoste ten miles from the cytie towarde the East/at the skirtes or bottomes of certayn hillockes/whyche are pleasant and lusty to loke vnto. And there are two places out of the whyche the waters that make the bathes do spring. The one is lyke a Theatre/compassed round about with a wal/ and hath certayn greeles to go doune by. The other is open and not defended aboute woth anye wall or other defence/ into the whyche they go that will bath them selues. The one is but a good stone caste from the other. The ground of these bathes is sandye/and the sande is rustye to a mans syghte. The water floweth not continuallye / nether in one place colde/but rather blood warme. It is exceeding clere/and doth not excede in any taste/for it is nether swete nor bitter. Yet it semeth to shewe a littel saltishnes. If there be anye thinge besyde/it maye be layde to the smell and qualitie of bymstone. Therfore thys minozall water is cleare (and not manifestlye hoot) & springeth out of sande. Whose taste is nether muche saltish/ nor swete nor bitter/ but in a meane with some menginge with mixture of bymstone. It hath a muddye taste in a mannis mouth. But wothout all doute the cheafe miner or matter that thys water goeth ouer/ or thorowe/ as all the learned men that haue written/ beare witnes/ is yron. Bolderius one borne in Verone writeth that these bathes when as they are deuided into ten partes / haue viii. and a halfe of yron/ one parte of naturall salpeter/and halfe a parte of bymstone.

The properties of this bathes.

This bath doth measurablye coole/and notabily drye/and is good for all coide diseales that come of to muche heate/ and for suche also that come of to muche moysture not well ruled/wyth feable heat/and for such as com

Of the Calderane bathe.

meth of a colericke and saltishe humoz mended together. Wherefore it is good for all kinde of scabbes and itches / and for all spotted in anye parte of the bodye / for scalde heades and plukes in the heade. For Leprous in the skinne / and the disease nowe called Lepre / but Elephantiasis of olde wyters / if the sykenes be in the beginninge / and haue not taken deperotes.

ij It is good for a weake stomake if the cause be to much moystnes.

iii Thys bathe is good for to muche heate of the liuer and kidneys / and it prepareth the moysture agaynste nature whyche is in them / and bringeth it furth of the bodye / both by goynge to stoole / and also by makinge of water.

iiii It is good for the sores and blistering of the bladder / and kidnes / and oft tymes healeth them. It healeth also the scabbes of the bladder / and the softning of the same.

v It swageth also the sharpnes of the bladder and the burninge of it / & oft tymes healeth it.

vi It helpeth also the strangurye / or makinge of water littell and littell at ones / as it were by droppes / and the goynge oute of the water when a man feleth it not.

vii It stoppeth also the issue or flowyng out of mannis sede or nature.

viii It stoppeth also the bloode that is in the mother / and the renninge of the Emoroides.

ix And so lyke wise it holdeth and drieth by ouerflowinge humozes in any parte of the body / if it be taken in measure as it should be.

x It healeth fretting / gnawing / wasting and creping sores.

xi It helpeth the headach / and taketh away roumes and catarres.

xii It stoppeth and drieth by the watering of the eyes.

xiii It drieth by the superfluous moisture of the gummes and teth.

xiiii It is good for them & are shortwinded & are stopped in their brestes.

xv It is good for them that are fallen into a consumption / and spit blood out of their brestes.

xvi It healeth also the hitchcock or yiskinge / and stoppeth vomitinge or perbreakeinge.

xvii It healeth and taketh away the heat of the liuer / and helpeth & weaknes of the same / it heales also the old flux of the liuer.

xviii It is also somtyme a good remedye against the grene siknesse and the dropley comming by the faut of the liuer.

xix It openeth all kindes of stoppings both of the milt and liuer.

xx It drieth furth sand and grauell / lumps of bloode and other grosse matters and flegmatik / and it defendeth afore hand and preserveth the bladder from breadinge of the stone.

xxi It is also good for weake men / that would gladly haue chyldren and haue none.

xxii It is also good for weomen that wold gladly haue chyldre / & ca haue none by the reason of to much moystnes conteyned in the mother.

xxiii It is good also for the to much lousnes and swerines in the guttes.

xxiiii It is good for weomen that are vexed with the whyte floures.

xxv It

xxb If ye take the water of this bath in by a glister/ it is a singuler good remedy agaynst wormes.

For all and enery one of these foresayd diseases is the water of this bath good/ fyrst if it be dronken/ & afterwarde if the sicknes require by bathinge of youre membris in it.

The water of this bath in no wyse will helpe them that are sicke in the Frenche pockes whether they drinke the water or bath themselves in it.

If any man will be deliuered from anye of these aboue named diseases by the drinkeinge of this water. fyrste before he drinke it/ or if he will entre into the bath/ before he go into it: it is mete that he purge himselfe before wth some light medicine/ and to tene or empye out the ouerflowynge moisture that is in the bellye. As for an example/ if the disease be in the breste kidnees or bladder/ or in the liuer: Let the sicke purge him selfe with cassia fistula or suche lyke wise lenitiue or gentell purger.

If the milte be diseased/ let the patient be purged with electuare lenitiuo or dia sene/ or som other like conuenient for the milte.

But if the stomacke be diseased/ then maye a man take Diacatholicon or Hierapica Galeni.

If anye man be scabbye/ or haue anye other defilinge of the skynne/ lette him be purged after the same maner/ that is/ ether with Cassia/ with Electuario lenitiuo/ and suche lyke medicines as serue for the drynge out of humours/ that are menged wyth color and flemme or salte water/ whereunto maye be put Rebarbe/ specially if there be anye flowynge or issue of bloode/ ether oute of the veynes of the fundamente/ whyche is called the Emorrhoides/ or oute of the mother. Whyche purgation taken/ then let the syke begynne to drinke of the sprynge that is closed aboute wyth the wall and not of the other sprynge/ where as beastes drinke/ or scabby folke bath them selues in.

The moste mete tyme of yeaere to bath in these bathes/ and to drinke the water of them/ is from the middes of Iune/ to the middes of Auguste or to the ende of August.

Moreouer this water oughte to be dronken immediatlye oute of the sprynge/ and not in places far from the sprynge/ for if it be caried farre of/ as into other landes a greate waye of/ other it hath no strength at all/ or ellis very litle.

The best tyme of day to take this water/ is as sone as the Sonne is vp after that ye haue ben at stoole/ whyche ether commeth of nature/ or by som suppositoary or clister.

If that ye be disposed to bath in the water/ it is best that ye bathe in the Sprynge of it selfe. But if for any great cause ye can not come to the spring. it selfe/ drinke it warme in youre Iune or house/ & so lyke wyse bath youre selfe in it at home in your house or Iune. And se that ye vse this water ether when ye drinke it/ or bath youre selfe in it/ in the fyrste yeaere after the daye springeth.

Furthermore he that will take thys water/ muste take hede that he haue no ague/ nether be in all poyntes feable and weake in hys body/ & that he haue not wekenes in the synewes/ for suche can nether take thys water

Of the Calderane bathe.

into theyr bodies/ nor bath themselves in it without great ieperdye.

As touching the quantite of this water that a man shall take in/ it ought to be according to the complexion of the sicke/ and after the suffrance or tholling of the stomach. For they that haue an euill stomach/ muste take the lesse of it. But they that are stronge/ maye beginne to drinke in the first dayes. v. vi. or vii. cuppes full of the weight of viii. or ix. vnices. And as they are in drinckinge of the water/ if it can be/ they must walke softely/ that theyr naturall heate be stirred vp/ that it maye go the quicklier doune from the mawe to the guttes.

Som by and by after they haue dronken it/ ether pisse much or go much to the stoole/ som do both at ones. Some haue one after an other/ and some haue theyr scouring after certayne houres.

But howsoeuer it be/ it is most wis dom to walk foure houres after the taking of y water softely/ so that by that walking he nether prouoke sweat/ nether make himselfe faynte or feable.

After that he hath walked then/ let him go to meate/ and after it also let him reste him selfe. But vpon the daye tyme it shall not be conueniente for him to slepe/ but he must playe and talke wyth his merve frendes/ and rede those thinges whych maye make him merve/ or let him playe vpon som muscicall instrumentes/ or heare som musick or pleasante singinge/ if he can not playe him selfe.

Let the takinge of this water increase dayly with putting to of one cup or ii. or iii. according as the sicke is able to abide it/ and as the nature of the disease doth require.

Yet for all this a man may not vnadvisedly and withoute deliberation go forward in increasing the numbry of his cuppes of water/ but let al thinges be waighed and ruled after reason. For ther are some/ that ether by the meanes of the weaknes of their stomach/ or for some other vnknewen cause/ in no wise can awaye wyth the drinke of this water. Bea though they drinke but a littel/ and kepe as good rule and diet as is possible.

And some there be that can nether auoide the water that they haue receyued oute agayne/ nether by pissinge nor by goynge to the stoole/ whiche persones if they shoulde go forward in drinckinge of this water/ they shuld shortely fall into some disease lyke a dropsey/ or into the dropsey it selfe.

Wherefore let suche absteyne and forbear from the drinckinge of thys water.

But if the nature of the patient be stronge inough/ Massa woulde that he shoulde procede/ vntill he come to the numbry of xx. cuppes and not passe that numbry.

If it chaunce that within sixe or seuen dayes that the patientes stomak loth the water/ and beginne to faynte/ let him forbear from it/ for the space of one daye or two/ and when his stomach is comforted agayne/ he may returne to his old measure agayne/ or to so much as his stomach shall be able conueniently to beare.

Let no man drinke shorter tyme of thys water then twintye dayes/ for when as it worketh faintly by littel and littell/ it can not finish perfectly his working in a fewe dayes/ for he must both teeme or emptie out the ouerflowinge

wyng humores/ and alter and change into an other disposition the greued & diseased mēbres/ that they may be restozed agayn vnto ther old soundnes. Wherfore Massa conseth if a mans stomak can endure to the takinge of y^e water/ that he should continue an hole moneth in the drinke of it.

Let all them that haue nede to drinke of thys water & also to be bathed in it/ for the space of certayne dayes / drinke fyrste of the water onlpe/ before they enter into the bath/ vntill they know that they be well scoured within/ and also streingthned. Whych thynge they shall know by this signe/ that is/ if both by the fundament/ & thozow the water vessels the water come furth clere and vnmenged about the same quantitie that it was receyued.

But this chaunseth not at any certayn one tyme/ for somtyme thys worke is finished soner/ and somtyme latter/ but mooste commenlye it chaunseth aboute the xiiiij. or xx. daye.

Before that by these signes a man knowe perfectlye that he is well scoured wythin: in no case anye man oughte to goo into the bathe/ to bathe or washe him.

Thys also must be well kepte / that no man shall go into the bath the same daye that he drinke of the water/ and that he drinke not that daye of the water after that he hath bene in the bath.

The mooste parte of it that I haue wrytten hytherto of thys bathe: I haue translated it oute of Nicolaus Massa. But because some will not beleue one man alone/ be he neuer so honest/ or well learned / excepte he haue some to beare witnes wyth him. I will bring furth the iudgemente of two Physicians of Verona/ in whose dominion thys noble bath is/ concerninge the properties and vertues of thys bath.

Aleardus Phisicion of Verona.

The calderan bathes are good for all diseases whych come of moysture as are the diseases of the ioyntes comminge of a waterye cause.

They are good for all the diseases of the kidneis.

They helpe all colde and moyst goute.

They are good for the burstinge of the priue membes.

They are good for impollumes and olde sores.

They are good for a moyst or waterish stomack/ for they streingthen it.

They are good for hardnes of the milte called of some the cake in y^e syde.

They are good for the brest/ for they enlarge the longes/ and make more rounge for the breath.

They are good for the head ache.

They are good both for the waterye and windye droppe.

They are good for the synewes in taking awaye crampes/ and the ache that commeth of them.

They clense the skinne from all kinde of scabbes/ scuruiues/ maungins/ spottes/ markes and frekels/ and from both the whyte morpew and the black.

They waste awaye the vnprofitable ouerfloving humores that fall into the milte and liuer/ and ingender diseases ther.

They

Of the Calderane bathes besyde Verona.

They are good for fallinge doune of to much moysture into the mother/ and helpeth to make women fruytfull.

They are good for paynes in the small guttes.

They are good ether to be dronken or bathed in for them that haue false or priue increpinge woundes called fistule.

The water of the bath is good to purge the bellye both taken in at the mouth or beneth in a clister.

The bathes are good for them that pisse blood.

They are good for the hardnes of the pappes.

They are good to be dronken for such weomen as cast their children before the due tyme/ and if they will swyme in the bathes / they shall haue the lyke helpe as they haue of drinckinge of the water.

The water is good to be dronken in the beginninge of a reume.

They kepe a man yonge like and lustye that drinketh euerye yeare xij. dayes at the lesse of these bathes.

They are good for the burstinge/ for the dysynes in the head/ for the glowyng or sounde of the eares/ for pockes/ and for the issew of nature.

Although they be euill for the payne of the ioyntes of them that haue the french pockes/ yet for all that it is knowen by experience/ that they are good for the outbroken sores of it/ if a man bath hym selfe in them.

Let men vse these bathes from the middelt of Iulye vnto the ende of Auguste.

*Of the maner of vsinge the same Calderan bath
out of Aleardus.*



He maner of vsinge of this bathe/ is ether to go doune into the water/ or to drinke it/ or haue it poured vpon a man/ or by prouoking sweate by the vapores of it.

But as for the sweatinge that can not be / because the water wanteth heat to prouoke sweat wythall/ because the yron beareth such rule ouer the salpeter and brimstone.

Pouringe of water vpon any membre or bathyng of it wyth sponges or warne clothes/ may be well done if a man will heate the water/ and make it so warne as is meate for that purpose. He maye bath the like parte with warne clothes a good while/ and afterwarde take a sponge dipped in somthyng hotter water/ and let it lye a good whyle vpon y place vntill ye think that the water beginneth to be colde/ then dippe it in warm water agayn/ and this maye ye do iij. or iiij. tymes / or after as nede shall require. And when ye leaue of bathinge/ dreye the sycke place well and laye a warm cloth vpon it.

The seconde daye or thyrde that a man is commed to the bath and rested well there/ he maye at thye of the clock (after the Italian tellinge of houres) enter into the bath/ and there tarye an houre or a littel more or lesse/ accordinge vnto the streingth of the patient/ and the nature of the disease/ eue vntill the sicke man perceyue the endes of his fingers to be kurlled or wrinkled.

And then let him go out/and be dyed wyth a metelye warme cloth/ and after that let him reſte in hys bed the ſpace of an houre/and then let him dine. And ſo likewyſe two houres before ſupper he maye go into the bath and do likewiſe/and go to ſupper/and at dewe tyme after go to bed.

The next day after ye haue ben in the bath/then may ye drinke at diuers tymes ij. poundes/ but not wth one b^{re}th o^r ij. as ſome uſe to do. But ye muſte take it in by litle and litle/and walke and exerciſe your ſelfe in the taking of it/and after iij. houres ye may go to a feable diner/ & ther eat of good meates/and eaſye of digeſtion. And theſame maye ye do before ſupper/a dewe tyme goynge betwene.

The next day after that ye may go into the bath agayn/as ye dyd before & ſo by parting of tymes and courſes/ after this maner ye may continue xv. dayes o^r moze/o^r at the moſt xx. daies. But it is better to continue xv. dayes o^r moze. But becauſe thys water hauinge but littel ſalpeter and leſſe b^{re}imſtone/it purgeth not much: yet ſeyng that it is ſomthing louſing/ it is better to go forward in the bathing/then in the drincking of the water. But both the wayes are good for the afore named diſeaſes.

If that ye will continue in the drincking of the water/ye muſt drinke ſo long/ vntill the water come out/be as clere as it is receyued in.

If that it chaunce y^e the patient be not holpen of his diſeaſe y^e firſt tyme/ let hym come the next yere agayn/ & he ſhall ſe maruelous working.

When as ye returne homeward from this bath/whether ye go o^r ryde/ ye muſt take eaſye iourneys/and eat at dewe tyme good meat and eaſye of digeſtion/and chaue your meate well/for that helpeth muche to digeſtion. We muſt eſchewe ſlepe vpon the daye tyme.

Let your wine be whit/ but not ſwete/ & for a certayn dayes let it not be meged with water/ I mean about viij. dayes. But if it be to ſummiſh/ the lay for a certayne time a peare of bread in y^e wine/ & it will delay y^e fumes & heat of it. For bread is the b^{re}ydell & chayn of wine. And when as theſe viij. dayes are paſſed/then maye ye uſe your old accuſtomed wyne agayne.

The pookes of freſhe egges/are good and hoſſome meate for you at that tyme.

After your meat ye muſt reſt you a good whyle/and before meat again/ ye muſt walke in an euen grounde vntill ye be full ye werpe.

Your ſupper muſt be but light of boyled chyckens.

After that xv. dayes be paſſed/then may ye eat beal and wethers fleſhe/ ſodden rather then roſted/and ſuch other good fleſhe.

We may uſe both at dinner and ſupper the broth of a chycken wyth ſuppes put in it.

Waſhe your handes for thys tyme wyth whyte wine/and beware that ye touch no colde water.

Beware that for the ſpace of a month ye eat any other meate then theſe aboue named.

Forbeare from all fruytes/ from all pulſes/ as beanes/ peaſen/ and ſuche lyke/ from onyones/ leakes/ garleke/ from all ſharpe ſpices and from vi- negre.

Forbeare alſo from coole/ figges/ and all baken meates/and eſpeciall ye from

*The properties of all bathes wherein Iron is the chiefe ruler.
from the crustes of pyes and pastyes/and tartes and such like.*

*for the same space ye muste kepe youre selfe from the companie of all
weomen.*

*The properties of all bathes where in Iron is the chiefe ruler,
and especialy of the Calderan bath, out of Anthonius
Fumanellus a Physician of Verona nere
vnto the Calderan Bathes.*



In bathes where as yron beareth the chiefe rule & stroke
are good for the falling of the heare/for the runninge so-
res of the heade/for the scabbes/for the lepre/and for all
the foulness of the skinne.

They are good for all moysture that is aboute the
skinne/for the euill smell of the bodie/for windye swell-
linges/for bladders in the skinne/for impostumes wyth
sores or botches/for small wheales/for yitch/ and for stinckinge and moyste
botches.

They are good for the hardnes and ypbloowyng of the milke.

They are good for all the diseases of the ioyntes/for the softeninge of the
synewes/for crampes that come of moistnes/for nummes and the vnfeelin-
ges or sleepinge of membrs.

They are good for the moistnes of the heade/for the dusynes of y head/
for mattery and runninge eares/for louse teth/for to much spitting/ and moist-
nes of the mouth.

They are good for a moyst and watery mother/for the falling of the mo-
ther/and for the ouermuch flowyng of the floures.

They are good agaynst perbreakeing/against lothsumnes of the stomak/
agaynst the flux/against the falling of the fundament.

They are good for them that are weake in doyng the office of encrea-
singe of mankind/and for them that can not make water well.

They are good for the kidnes that are much weakened and are to wide/
for the pissinge of blood/for the softeninge of the bladder/for the scab of the
bladder/for the strangurye/and the burninge of the water/for the offte ma-
kinge of water to muche/called Diabetes/for the issue of mans nature/ for
the Emorodes.

They are also good for to strengthen a place that hath ben broken / and
to make it growe faster together then it dyd before.

They are good for them that are shortwinded/and for them that haue
gnawynge/and payne in the bellye.

Nowe after that I haue brought the sufficient witnesses to proue that
the Calderan bath hath the propertyes aboue wyitten/supposynge that no
man will doute anye more of it that hath bene alledged. I will tell you the
properties of one other notable bathe in Italpe not farre from the vniuersi-
tye of Bononye.

Of the bath Porret.

The

The bath of Porret is in the countrie of Bononye/ which is the Popes toun/ and a famous vniuersitie. The bath is about xi. Italian miles from this cite/ in a wilde place nere vnto the Pistorian alpes or high mountaynes. By reason whereof the place is so colde & men must vse it not befoze the xv. of Iulye. nor latter then the first of Septembre. The miue or bayne that this bath runnieth thowow or ouer/ is alume wyth some brimstone/ and not without salt and salpeter. Gentilis also sayth that this bath is alumishe / but he maketh no mention nether of brimstone/ nor of anye kinde of salt. Sauonozola by repozte telleth that the chese ruler is alume/ and that it is not without brimstone and salte and salpeter. Algali nus writing of this bath/ sayth/ that he will not holde that this bath is alu- mish as others do affirme and wyte / but because he sheweth no sufficiente reason of his dissention from other/ beyng more in numbze and better lear- ned then he/ I dissent from him. Mengus fauentinns rekeneth that alume beareth the chese rule/ and that next vnto him brimstone.

The properties of this bath.

This bath is good agaynst & vnmeasurable running out of & Emrodes.

It is good for the whyte floures and the read to stop them.

It is good agaynst vomiting and lothsumnes of the stomack.

It is a good remedy for them that are cumbzed offt wyth to much swea- tyng.

It is good agaynst all diseases of the synewes/ comming of to much fyl- ling or stopping wyth to many humozes.

It is good for moyst mothers/ and Gentilis sayth that he hath good ex- perience/ that it is verye excellently good for weomen that are baren to ma- ke them shorttpe after to conceyue.

It is good for the stoppage of the liuer and the milte/ and of any beyne in the hole bodye.

It is good for the stone/ and the paynes of the loynes / the reumaticke matter scoured fyrst awaye.

Other writers geue a great deale mo of properties vnto this bath then I haue reherfed/ but because diuers learned Physicianes do speake agaynst the great numbze of vertues/ that the Bononians grue vnto these bathes/ I will reherse no more then such as all learned men do agre that it hath.

The maner of vsinge of this bath.



His order must ye kepe if ye will go into the bath of Por- ret. After that ye are commed to the bath of Porret / ye must rest you well an hole daye / and do nothyng con- cerninge Physicke all that tyme.

Upon the second daye about the risinge of the Sun- ne/ go to the bath and drinke vi. ciathes of water/ which shall conteyne two small pottes. A ciath as Agricola sa- yeth/ holdeth after moyste measure/ an vnce and an halfe. When ye haue

D Dyonhen

Of the bath Porret.

Drunk out your fornamed measure/then go home to youre Tyme agayne/ and walke hyther and thither/ & so do ye for the space of an houre. In the meane tyme ye shall auoyde the water that ye haue receyued or els a great parte of it. When the houre is passed/ then come to the bath agayn/ & drinke iiii. ciathes and an halfe/ then stand or rest after that the space of iij. houres/ and then go to dyner. viii. houres after diner take a light supper/ & an houre and halfe after supper go to bedde.

Upon the next daye folowyn/ which is the thyrde daye after the Sun be risen/ ye shall drinke two pottes of water conteyning ix. vneces by water measure/ and from that tyme for the space of an houre/ ye shall stande/ and afterwarde shall ye enter into the bath/ if it be not colde/ and in it shall ye stande one houre. And when ye come out/ ye shall go to bed/ and couer you metelye well wyth clothes/ but ye maye not slepe/ and ye shall se whether nature will assaye to sweate or no. If that ye do sweate/ make youre bodye be dyed wyth warme clothes/ and an houre after that/ let thys clister be ministred vnto you.

Take of the water of the bath one pound and an halfe/ two vneces of honye. Thye vneces of sallet oyle/ of salt two drammes. Put all these together/ and put them into youre bodye.

After that ye haue auoydeth out the clister/ then go to dinner/ and at conuenient tyme go to supper/ and let your supper then be lenger then it is vpon that daye that ye drinke so muche water. And thys order shall ye kepe as longe as ye be at thys bath. That is to witt/ to drinke vpon one daye at iij. tymes v. pottes of water/ and the other daye ye must drinke two/ and go in to the bath if it be not colde. For I saye if it be colde/ as most communlye it is/ ye shall let it alone/ and take the foresayd clister. And se in no wyse that ye leaue the vsinge of the clister/ for doutles it doth more good/ then the drinking of the water doth.

And this order must ye holde for the space of xx. dayes.

After that ye haue drunken iiii. dayes of the water/ cause this ointmente folowyn/ to be made for you/ of some learned potecarpe.

R. Olei de Absinthio	}	an. 3 s
Olei de Spica		
Olei Mastichini		
Gallie muscate		
Caryophyllozum	}	an. 2 s
Macis		
Galange		
Carei		
Aneos	}	an. 2 s
Coralli rubri		
Coriandri preparati		
Cere albe. q. s. fiat unguentum molle.		

Anoynt your stomack wyth this oyntment an houre before supper/ and let it be layd on wyth a warme hande.

And

And because your stomak shall be oft in great daunger/at diuerse tymes ye shall by myne aduise sprinkle this pouder vpon your meate/and put it into your sauce which ye shall vse.

Take of good and chosen cynamome two drammes.

Of Ginger two scrupels.

Of cloues/of clary seade/of fenel seade/of eche one scrupel.

Of read sanders one dram.

Of saffran halffe a dram.

Beate all these into fyne pouder/and cast it vpon your meat/and at some tymes take a littell comfetes of anise seade before meat/and coriandre comfites after meat.

Let your drinke be small whyte wyne.

Let your meat be chickens/kiddes fleshe/or wethers fleshe.

Let your bread be one daye or two dayes olde.

Ye must eate no other meat then I haue spoken of/sauing if ye wil eate a softte egge or a potched egge.

Beware of rauwe herbes/fruytes and fishes/butter milke and chese/and from pies and pasticrustes and all vnleuened breade.

The most of all this that I haue reherfed of this bath/I haue taken out of Bauerijs. It that foloweth is taken out of Hugo Senencis.

The mine or bayne of Porretta/belonging vnto the lordship of Bonony/that is best known/is salpeter naturall/for the tast of it is saltishe and a littel binding/it hath also some bymstone.

The cheafe help that a man can get of this water/is most openlye perceyued in healinge of flegmaticque diseases/and in amendinge of tough and grosse humores.

Because it is surely knowen by experience that this water shortly after that it is dronken/entreteth into the veynes/some rules had nede to be kepte at suche tyme as it is dronken.

Where as salte peter by it selfe is not able to purge stronglye/ther muste be muche of this water taken before it will purge. But ye must whillist ye drinke of this water/forbeare from al other commune water/ because it hindreth the digestion of the other/from salte bease/from pastye crustes/and al other baken meates.

There was one of Bononye/named Thura/whyche wrote that so much of this water ought to be dronken before meat/vntill it come furth clere againe as it was receyued ether by the water vessels/or by the fundament/or ellis by perbreakinge/ but that oughte not to be done that he councelled. But so much of the water is to be take as wil purge a man of sufficiēt helth/and complexion by. or by. tymes. Let them that are weaker take accordinge vnto their nature so much as shall be inough for them.

If this water be taken in a sufficient quatite/and purge them/it is wel/ but if it purge not/then make clisters of the same water to purge them.

Aboute thre houres after that ye haue auoyded oute the clister/ye maye take a sober diner. But if the water worke wythout a clister/if ye be not verye weake/go into the bath that the parte of the water / whyche is entred

is into.

Generall rules to be obserued in all these bathes.

into the baynes maye be melted and dissolued awaye.

Continue halfe an houre in a warme bed after that ye haue bene in bath/ & ther be well wyped and dyed wpyth warme clothes / and after an halfe houre put on your clothes and go to diner. After diner if that ye thinke that your legges be heauye by the reason of the abiding of the water ther in: enter into the bath agayne thesame day before supper. And ij. houres after supper go to bed & slepe if ye can / the space of vij. houres. And if ye sweat / wpye it well of / and in any case beware of colde.

If that ye made weake with your purgation / then resse you two or thre dayes. After that begin of fresh to take your water / earlye in the morninge as ye did before. And let the foresayd rules be kepte. And vpon those dayes wherein ye take not the water / go euery day in the morning in to the bath / and continue there for the space of halfe an houre / and afterwarde go into a warme bedde / and wpye and dye youre selfe well / and afterwarde eate and drinke as ye were taught before. If the water when it is taken do not worke / nether by the stole nor makinge of water / wythin the space of thre dayes / then take a clister / and after that go into the bathe / and tarpe in it halfe an houre / then go into your warme bed and dye your selfe wel. And after thre dayes / take the water agayn / and kepe thesame order that ye kept before.

Ye muste tarpe so longe in the bath of Poxret vntill ye haue dronken of the water vij. or vij. tymes.

Let your meates be easye of digestion as chickens / and mutton of weathers / and suche lyke holsome meates.

All the tyme that ye are in this bath / ye must take hede that ye touch no commun water / because your baynes are not yet well ryd of the water of the bath.

*Certain generall rules to be obserued of all them
that will entre into anye bath or drinke
the water of anye bath.*

The councel of wise and learned Physicions is / that ye should not at any tyme go into any bath to seke remedye their for any sicknes / excepte it be such one / that almoste the learned Physicians dispayre of the healinge of it. If God hath smitten you any disease / before ye go to any bath / for þ healing of it / call to youre remembraunce / how oft and wher in ye haue displeased God. And if any notable synne come to youre remembraunce / occupye þ same no more / but be earnestlye sorre for it / and aske God mercy for it / intending and promising by hys mercye and grace / neuer to fall into that synne agayne. This counsell is agreynge wpyth that which is wrytten in þ xxxviij. chapter of Ecclesiasticus in this maner. My sonne in the tyme of thy sickness sayl not / but that thou praye to almighty God / for he wil helpe the leaue of all thy synninge / and shewe out thy streight handes / and clenge thynne herte from al synne. and deal almoys / and then geue place to the Physicion / and let hym come vnto the as one that God hath sent vnto the / etc.

And

And a littel after he doth playnly declare / *h* sicknes commeth for the punish-
ment of sinne / wher he sayth: He *h* will sinne agaynst his maker / bseth to fall
into the handes of the Physicion. As Christ in *h* v. of John doth also meane
when he sayeth vnto the blinde man whom he had healed: Go and sinne no
more / lest worse thinges yet chaunce vnto the. Howbeit we maye not iudge
a man to be a greater sinner then other / because he is ofter sicke then *h* com-
mun sorte be. For God sendeth vnto good men oft times sicknes / not for the
synnes that they haue done more then other men: but to kepe them in good
ordre *h* the fleshe rebell not agaynst the spirit. For if that manye infirmities
had ben a sure token / that a man were a great sinner / then should Timothe
which had manye infirmities and sickneses as Paule writeth / ben a verpe
great sinner. But he was not so / Therfore that argument is not true.

But whether sicknes come for to punish the sinne / or to hold a man in good
nurture and obedience / all sickneses commeth of God. Wherfore / for what
soeuer cause it cometh of / before ye aske any helpe of any worldly Physician
ye must make your prayers to almighty God / as the good kinge Ezechias
dyd / and if it be mete for you to be healed / ye shall be healed as he was.

Then after that ye haue confessed your selfe vnto almighty God / and
to such as ye haue offended / in the name of God are counsell of som learned
Physicion who is sent of God / a not of some selfe made Idol / who is onely
sent of hym selfe. If he blinge all the lawfull meanes commonlye wont to
heale such diseases as ye are sicke in / a yet ye feale your selfe no better / then
shall it be high tyme to go to the bathes as to the shot ancre.

But before ye go to the bathes / in any wyse ye must go vnto some lear-
ned Physician / a learne of him by the helpe of youre telling / what coplerion
ye be of / and what humoz or other thinge is the cause of your disease / and by
his aduice maye ye go vnto suche bathes / as he shall thyncke moste mete for
youre disease / and there after his counsell vse suche diet / as shall be most fitt
for your complexion and sicknes.

Let no man enter into any bath before his bodye be purged or clenged
ones or twyse after the aduice of a learned Physician. For if any man go vn-
prepared and unpurged to the bath / he maye fortune neuer come home a-
gayne / or if he come home / he commeth home most commonly with a worse
disease then he brought to the bath wyth him.

We maye not go into the bath the first day that ye are commed to it / but
ye must rest you a daye or ij. and then go into the bath.

Ther is no tyme of yeaere that is more fitt to go into the most part of all
bathes / then are the moneths of Maye and Septembre. But the spring ty-
me is better then any other tyme is.

The best time of daye is an houre after the arising of the Sunne / or half
an houre. But before ye go into the bath / if youre disease will suffer you / ye
muste walke an houre / or at the leaste halfe an houre before ye go into the
bath.

But ye must at no tyme go into the bath / except ye haue ben at the stole
ether by nature or by crafte. We maye take a suppositoie or a clister / and
for a greate nede Sauonozola suffreth pilles. But he will not suffre that he
that is so purged / entre into the bath for the space of xiiij. houres after. The

Generall rules to be obserued in all these bathes.

same also would at the leste euerye bather shou'de haue a stole ones in thye Dayes. Wherefore if that anye man be harde of nature/and can not well abyde supposytories and clisters/he pardoneth the patiente/ if he be ones purged or go to the stole ones in thye Dayes: whyche thinge scarcelye any other wyter that I haue red/ will do: nether woulde I counsell to differ the going to stole so longe/ if there be anye meanes possible/ to make a man go to the stole wythout his great payne.

If that ye be councelled to go twyse on a daye into the bath / ye must se that ye go not into it befoze vij. houres be past after youre diner / and tarye not so longe in it after none as ye did befoze.

The commune tyme of taryinge in the bath/ is communly alowed to be the space of an houre/ or more or lesse/ according vnto the nature of the bath and patient.

Let no man tary so long in the bath till he be faynte or weyke / but let him come oute befoze that tyme.

Ye muste alwayes go into the bath wyth an emptye stomack/ and as longe as ye are in it/ ye must nether eat nor drinke/ sauinge that for a great nedde require the contrarye. Then some graunte that weake persons maye eat a littell bread stieped in the iuyce of Pomegranates/ Berberies/ or Rasbes / or in the syropes made of the same. Some Physicians suffer a man that can not abyde hunger so longe/ to take or he go in/ ether two spoun fulls of Rasynes/ well washed often tymes/ wyth two partes of water/ one of wine/ or so muche of delayed or watered wyne as muche as can he holden in a spounne/ or a fewe primes sodden or stieped in water / or two spoun fulls of crumes of bread/ washed oft tyme wyth water and wyne / tempered as I told befoze/ or a toost put in to suche water. But let no man drinke in the bath/ excepte he swoome in the bath/ or be in daunger of swoowyng or els ye muste all the tyme that ye be in the bath/ absteyne from all meate and drinke.

As long as ye are in the bath/ ye must couer your head wel that ye take no colde/ for it is very perillouse to take cold on the heade in the bath/ as diuers reasons may be made to proue the same.

When ye come oute of youre bath/ so that ye couer your selfe verye well that ye take no colde/ and drye of the water of youre bodye wyth warme clothes/ and go by and by into a warme bedde / and sweate there if ye can/ and wype of the sweate diligentely/ and afterwarde ye maye slepe: but ye must not drinke anye thinge vntill dyner tyme/ excepte ye be verye faynte. Then maye ye take a littel sugar Candye/ or a fewe Rasynes/ or anye suche lyke thynge in a small quantitie that will flake thyrste. For Galene in the fourtenth de methodo medendi / commaundeth that a man shall not eat nor drinke by and by after the bath vntill he hath slepte after hys bathinge.

After that ye haue sweate and slepte inough/ and be clerelye deliuered from the heate that ye had befoze in the bath/ and afterwardes in the bed/ then maye you rest and walke a littel/ and then go to diner/ for by mesurable walkinge the vapours and windynes that is caughte in the bath/ is dryuen awaye.

If the

If the patiente can not walcke/then lette him be rubbed lightly / and if he can suffre no rubbinge / then at some tymes were it good to take a suppositoꝝe ether of the roote of a beate wyth a littel salte vpon it / or a suppositoꝝe of honye/or a suppositoꝝe of floure delice/or of salte bacon / or whyte sope.

After all these thynges/then shall ye go to diner/but ye must nether eate very much good meate/nor any euell meate at all / wherefoze ye muste ryse from the table wyth some appetite/so that ye coulde eat moze if ye woulde/ and yet ye must not eat to littell.

The meates that are commenly of all Physicians allowed that wyte of diet that belongeth vnto bathers/are bread of one dayes baking or ij. at the most/well leauened and thorowly baked/finall byrdes and other byrdes of the feldeg & mountaynes that are of easy digestion. But waterhaunters must ye not touche/kid flesh/veal/and mutton of a lamb of an yere old new layd egges/pheasants/pertriges/capons/chykens/and yong roese.

The meates that are forbidden/are salt beafe and bacon/pigeons/quales pies and pasties/and such like meates/chyries/and all such lyke frutes/garlike/onions/& al hote spicies/& all cold meates as are the most parte of fishes/howbeit diuers maye be well allowed if they be well dressed.

Milke is not to be allowed much/but if the patient be so greadye of it/ in a maner he longe for it/then let him take it ij.houres or thereabout/ before he take any other meat/and he must not drinke after it.

Whyte wyne is small/ is allowable/or wine being delayed to the third or fourth part of sodde water according vnto the complexion of the patient. Some vse to stepe bread in strong wyne/when as they can get none other wine.

Beware that in no wyse ye drinke any water/and especially cold water. And so should ye forbear from all thinges that are presently colde/ namely when ye beginne first to eat or drinke. Let therfore your both meat & drinke be in such temper/that they be not cold but warme/least when as ye are hote wythin by your bathinge and sweatinge/the colde stricke sodenly into som principall membre and hurte it.

They that are of an hote complexion/and of an open nature /and not well fastened together/ought not to tarye so long in the bath/as other ought that are of colder and faster complexion.

If that any man betwene meal tymes be vexed with thyrst/ he may not drinke any thing/sauing for a great nede he take a littel barly water or water sodde to the fourth part of the iuyce/ether of soure or middel sweete pogratiats with a littel suger. A man may vse for a nede a littel vineger with water & suger/if he haue no diseale nother in the synewes nor in the ioyntes.

A man that is ether very weake or accustomed muche to slepe after dinner/an houre and an halfe after that he is risen from the table he may take a reasonable slepe.

All the tyme that a man is in the bath/he muste kepe hymselfe chaste from all women. And so must he do a moneth after/after the counsell of diuers learned Physicians/and some for the space of xl.dayes/as Partheus and Aleardus woulde / namelye if they come oute of the Calderair bath.

Generall rules to be obserued in all these bathes.

It were that in euery xiiii. houres the bath should be letten out / & freshe water receyued into the pitt agayne / for so shall ye soner be healed and better abyde wyth lesse leoperdye abyding in the bath.

It is most mete for them that haue any disease in the head as a catar or rheum / comming of a cold and moyst cause / or of a moyst cause / and not very hote / for them that haue palseys or suche like diseases / that they cause a bucket be holden ouer their heades in an hole in it / of the bignes of a mans littell finger aboute iiii. fote aboue their heades / so that by a reade or a pipe made for the nones / the water maye come doune wyth great mighte vpon the mould of the head / if they haue the catar / and vpon the nape of the neck if the patient be sicke in the palsey or any suche lyke diseases.

The claye or groundes of the bath is better for the dropsye / then is the water alone. It is also good for shronken swelled and harde places / and for all olde and diseased places / which can not well be healed wyth other medicines. The maner is to laye the groundes vpon the place / and to holde the same agaynste the hote Sonne / or a warme fyre vntill it be something hard / and then to washe awaye the foulnes of the claye wyth the water of the bath. This maye a man do as oft as he list. Some Physicianes counsell that betwene the bathinges / when a man is twyse bathed vpon one daye / in the tyme that the patiente is oute of the bath to vse this plastringe wyth the claye. But if the person be any thyng weake / I counsell not to go twise into the bath / but ether ones / or els to be content onelye wyth the plastring of the mudde or groundes of the bathe. It were good wysdome for them that can not tarye longe in the bathes / or can not be holpen in so shorte tyme as they maye tarpe at the bathes / ether for heate or colde / to take home wyth them some of the groundes / and there occuppe it / as is afore tolde.

There are certayne learned men / whyche reken that the hote breth or vapore / that ryseth by from the bath / is muche more mightye then the water of the bath is / and it is true. Wherefore it were mete that they which haue anye dropsye / and speciallye a tympanye shoulde sitte ouer such a place of the bathe / that they myghte receyue into the moyste diseased place the vapoure of the bath / ether by an holed bourde or an holed stole / or by som other sicke lyke maner of thinge well deuised for that purpose.

If anye pore man by the reason of the heate and drynes of the bath can not slepe inough / let him eat Lettice or Porcellayne / or the sedes of poppye called Chesboule in some places of England / or let him eate sugar and poppye seade together: let this be done at night. He maye also if he can not gette the foresayd thinges / seth violet leaues and mallowes / and bath the vttermoste partes wyth the water that they are sodden in. These are remedies for poure folke that are not able to haue a Physicion wyth them to grue them counsell. Lette the ryche vse suche remedies as they Physicians shall counsell them.

If any poure man be vexed with an vn sufferable thyrste / let him take a littel barley and seth it long / and put a littel sugar vnto it / or let him take the iuyce of an Orenge / and take a littel of it wyth a littel sugar.

If any poure man catch the headache / let him take a littel Noymelade if he

If he can get it/or coriander cōsities/or if he cā get none of these / let him take the whyte of an egge/ & beat it with vinegre & rose water / or wth the broth of violettcs or nightshade/or wyth any of them/ & a littel vinegre/and laye the in a cloth vnto the temples of hys head and forehead.

If anye poure man be burned to much/let him take a clister made wyth malowes/beates/and violet leaues/or let him seath prunes longe wyth barleye and resynes/and put awaye the stone/and eate of them / or let him vse suppositoies/somtyme made of the rootes ether of betes of flour de lice/or of whyte sope/or of salt bacon.

If any man sweat to much/let him vse colder meates then he vsed before/and vineger/veriuycce/let them also eate shypes fete/ & calues fete with veriuycce or vineger.

If any man haue the burning of his water when he maketh it / let him an houre after that he is commed furth of the bathe/anoynthe his kidneyes wyth some colde oyntemente / as is Infrigidans Galeni/or if he can not come by that / lette hym sethe violett leaues/ Poppye heades/Rasins/Liquozes and Malowes together/Atreyne them and put som sugar to y^e broth/and drinke of it a draught before supper.

If anye man be troubled wyth the rheume which he hath caught in the bath/let him perche or bystrell at the fyre Rigelia Romana/and holde it in a cloth to his nose/or let hym set cuppes or borynge glasses vpon his shulders without anye scotching.And let him drinke sodden water with barley/and wyth a littel sugar.

If that a man haue an euill appetite to eate/let him vse the syrope of rybes or berberis/or the syrope of vnrype grapes/or vse veriuycce and vinegre to prouoke appetite in dewe measure and nowe and then / if he can get it/let hym take a littell Harmelade/or of the syrope of Minte/or of Romaine woode Romaine. These haue I written for poure folke. These that are ryche by the aduyse of theyr Physicioncs / maye haue other remedies inough agaynst the forenamed cosalles/that chaunce in the tyme of theyr bathing.

If thou be rid of thy disease by the bathinge/offer vnto Christe in hys poure membris/suche offeringes of thanckes geuing/as thou mayst spare/and geue him hartye thankes/both in worde / minde and deade/and synne no more/but walke in all clenenes of lyfe and honestie/as farr as thou shalt be able to do/as long as thou shalt lyue after.

But if thou be not healed the fyrste tyme/be patient and liue vertuously vntill the next bathynge tyme.And then if it be to the glorie of God/and for the most profitable/thou shalt the nexte bathinge time be healed by the grace of God of whom commeth all helth both of body and soule.

Some if they be not healed whils they are in the bathinge / crye oute both vpon the bath whyche healeth manye other syke in the same diseases/that they are sicke in/and the Physician also that councelled to come to the bath.Such men must learne y^e they must not apoint God no tyme to heale them by the bath. And that when as the bath hath dyed vp / and wasteth vp by sweatinge & subtrill thozowe blowinge the euell matter of the disease/that

Generall rules to be obserued in all these bathes.

that it is not one dayes worke or two to make good humores to occupy the place of such euill humores as haue bene in them before.

Therefore let suche be patient/and for the space of a moneth kepe the same diet that they kepte in the bathe / and if God will they shall haue theire desyre. But not onely these / but all other that are healed for a moneth/at the least (the longer the better) must kepe the same diet that they kept in the bathe/as touchynge meate and drinke / and if it be/also from the vse of all wyemen.

When as ye go homeward/ make but small iourneys/ and beware of surfetinge and colde/ and when ye are at home / vse measurable exercise daylye/ and honest myrthe and pastyme wpyth honest companye. And beware of surfeting in anye wyse/ and of anger/ and of to muche studye or carfulnes.

F I N I S.

Thanks to God for all his giftes.

A M E N.

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400

So
157

T

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for

Generall Rules observed in all booke (17)
:5:6: to: 24:

Doakes select observations Henry Stables
:337: to: 345:

Turners Description of the body of man:
:157: to: 180:

Culpeper: 1711: 86:

Sord : 404: to: 410:

Cases Distinctions : 41: to: 45:

Remerys Chymist : 140: 141:

20) The observations & y^e Rules of bathes
bonetus guide

:673: to: 677:

:889: 890:

The Discourse of naturall bathes by Dr
Jordan; 1: to: 151:

The generall of the bathes; obseru'd. (21

22) The generall Rules of the bathes observed
Rowzee of y^e Queens wells: 1 part: 1: to: 7:

2 part: 38: 39: : 48: 40: 61:

It is the Time. manner. & order of taking the waters::
This: 2: 4: 5: 6: 7: 9: 10: 11: 12: 13: 14: 40: 24:

the generall Rules observed at the Baths: (23)
of The preparation of the body of such as are to
take the waters:

Rowzee of the Queens wells: 60: 10: 65:

of The Diet to be observed by those that use the
waters : 5: 6: 10: 12: 14: 16: 18: 20: 22: 24: 26: 28: 30: 32: 34: 36: 38: 40: 42: 44: 46: 48: 50: 52: 54: 56: 58: 60: 62: 64: 66: 68: 70: 72: 74: 76: 78: 80: 82: 84: 86: 88: 90: 92: 94: 96: 98: 100:

Rowzee of the Queens wells: 65: 10: 77:

24) Diseases the bathes & cures by Drinking & bathing
:1: to:15:

Rowze of the Quens wells: 1 part: 7: to: 11:
2 part: 27: to: 34: 39: to 49:

Veners Vitam: 348: 349:

Starts Diet: 296: to: 309:

The Diseases the bath cureth, &c. (25)

26) of the bath waters
nervens vitam:

the bath waters:

Livingston (27)

Livingston

25) of warm drink

frank gardener: 307:

(29

B 23



32) winter cherries. 1 booke: 22:

2 booke: 142: 143:

Godonens folio:

Salmons Her-bl.

seplasinum

519. 547: 623: 845:
: 1233:

Dis: 30: 128:
: 706: 873. 875: 874:

select observations:
: 217. 218. 223:
family Dictionary 1st ed.

2^d ed.

3^d ed.

collectanea medica: 1 part: 12:
2 part:
: 352: 353:

Goron:

Sydenhams praxis 2^d edition:

Bates Dis:

Winter cherries
culp & phy: 62:

(332

C. 85:

medirins for poore:

perhys herbl: 122:

Dis: 85:

his store house:

Rinerious prantis:

Riverious Reformatus
:150: 158:

Starus family physirian
:120: 156:

Charitabl physirian:

Winter (1871-1872)
Camp G. July: 25:
:22:

Measuring for base:
October (1871): 105:
:85:

At Stone Run:
July: 17: 1023: 849:
:1035:

At Stone Run (1871-1872)
July: 17: 1023: 849:
:1035:

At Stone Run (1871-1872)
July: 17: 1023: 849:
:1035:

At Stone Run (1871-1872)
July: 17: 1023: 849:
:1035:

At Stone Run (1871-1872)
July: 17: 1023: 849:
:1035:

(35)

(25)

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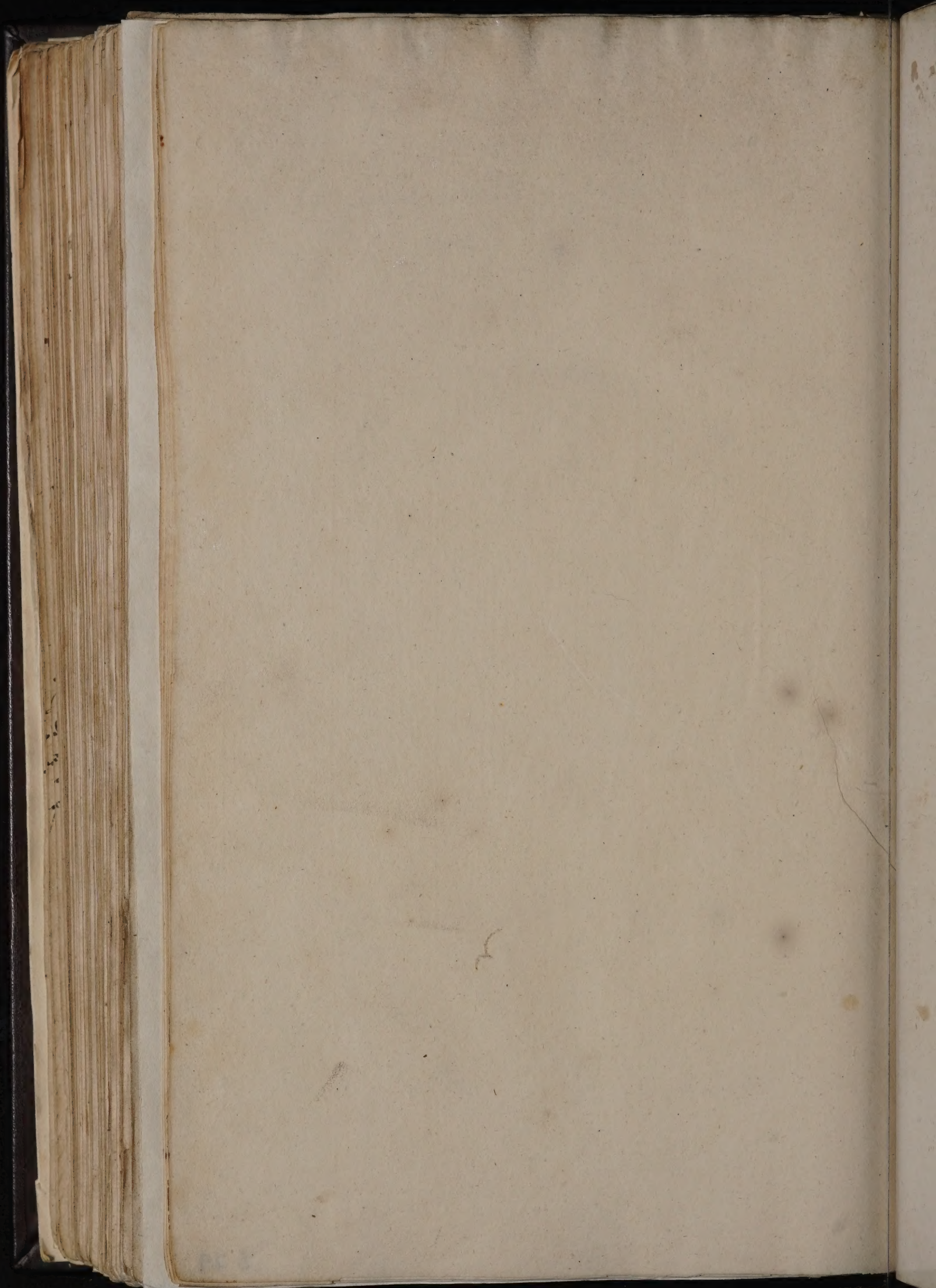
38) of Turnep:

perhys Herbal: 187:

way to fane weath: 1 part: 14: 26:

(39)

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20)

Annoq Domini 1674 ^{num} 3-6

